
UNIVERSITY OF TORONTO
3 1761 00296440 1

Sacred Books of the Buddhists, Vol. XIII.

THE BOOK OF THE DISCIPLINE

VOLUME III.

THE BOOK OF THE DISCIPLINE

(VINAYA-PIṬAKA)

VOL. III.
(SUTTAVIBHAṄGA)

TRANSLATED BY

I. B. HORNER, M.A.

FELLOW AND ASSOCIATE OF NEWNHAM COLLEGE, CAMBRIDGE

London
PUBLISHED FOR THE PALI TEXT SOCIETY
by
LUZAC & COMPANY LTD.
46 GREAT RUSSELL STREET, LONDON, W.C.1
1957

First published 1942
By The Oxford University Press
Reprinted 1957

Printed in Great Britain by
Lowe and Brydone (Printers) Limited, London, N.W.10

TRANSLATOR'S INTRODUCTION

THIS volume of the *Book of the Discipline* concludes the translation of the Suttavibhaṅga of the *Vinaya* and covers vol. iv of Oldenberg's edition of the *Vinayapiṭakaṃ*, p. 124 to the end. It thus includes the last thirty-two Pācittiyas for monks, Nos. LXI-XCII, the four Pāṭidesaniyas or offences which ought to be confessed, the seventy-five Sekhiyas or rules for training or of etiquette, and the seven *Adhikaraṇasamathā dhammā* or ways for settling legal questions. This ends the Mahāvibhaṅga portion of the Suttavibhaṅga, that portion devoted to the Pātimokkha rules of restraint and training for monks. The nuns' portion, the Bhikkhunivibhaṅga, follows immediately, the rules being classified on the same lines as those for monks: Pārājika, Saṅghâdisesa, Nissaggiya, Pācittiya, Pāṭidesaniya, Sekhiya, Adhikaraṇasamathā dhammā. There is, however, no Aniyata, or undetermined class of offence, for nuns.

THE MONKS' PĀCITTIYA GROUP (LXI-XCII)

Sāvatthī is given as the locus or provenance of twenty-eight of these thirty-two rules, Rājagaha of two, Kosambī and Kapilavatthu of one each. It is not uninstructive to look at these four rules in which the lord is recorded to have been elsewhere than in Sāvatthī. Pāc. LXV, whose locus is given as Rājagaha, recounts the choice of young Upāli's parents of a monk's career for him, apparently mainly on the grounds that recluses are pleasant in their conduct and live in a certain amount of ease. The episode occurs again in the *Mahāvagga* (*Vin.* i. 77), but there, because at the end it is stated that he who ordains a person who is under twenty years of age "must be dealt with according to the rule," the existence of this Pācittiya is evidently presupposed.

Both accounts assert that Upāli and his young friends were in Rājagaha and also show the lord to have been here too.[1] Thus there would appear to be some tradition associating the boy Upāli with this place.

Pāc. LXXXI has as its central figure Dabba the Mallian. In Saṅgh. VIII he is appointed distributor of lodgings and meals to the Order. In Pāc. XIII he is accused of showing favouritism in the discharge of his duties. These three contexts all lay the scene in Rājagaha, as does Saṅgh. IX, where this same monk is falsely charged with seducing Mettiyā. Although he was not born at Rājagaha, there is a consistent propensity to regard this as the scene of many of his activities.

Similarly, Channa is a monk traditionally connected with Kosambī. In Saṅgh. XII, Pāc. LIV, and again in Pāc. LXXI, we hear of him indulging in bad habits, always when the lord is said to be at Kosambī. Also while he was here, Channa is reputed to have cut down a tree at a shrine (Saṅgh. XII) and to have damaged a brahmin's barley field when building a dwelling-place given him by his supporter (Pāc. XIX).

The introductory story of Pāc. LXXXVI is developed on exactly the same lines as the first story in Nissag. XXII, the only differences being that (1) the Nissag. story ends in the formulation of a *dukkaṭa* offence, and the Pāc. in the formulation of a *sikkhāpada*, a rule; and (2) the people who offer to supply the monks' needs are potters in the Nissag. and ivory-workers in the Pāc. In both these stories the lord is said to have been residing at Kapilavatthu, his birthplace. I have already put forward various reasons to support my view that Nissag. XXII represents some specially ancient fragment of the Pātimokkha.[2] Now the form in which Pāc. LXXXVI exists would appear to support this probability. It looks like a mere copy of Nissag. XXII, and in narrating its story may be said to utilise

[1] All the incidents in *Vin.* i. 35-80 are imputed to a time when the lord was making a long stay in Rājagaha.

[2] *B.D.* ii. Intr., p. xiv ff.

material already at hand. For it cannot well be earlier than the Nissag., since the articles in respect of which the offence was committed were needle-cases, whereas in the Nissag. they were bowls, requisites doubtless allowed to monks before they felt the lack of needle-cases. These latter were not essential in the daily round, merely an adjunct to it, a means of preserving the needles, themselves one of the eight necessities, and through them other necessities: robes, belts, shoulder-straps and so on. In taking over an older setting, older because the articles with which it deals were earlier accretions to the monks' property, the story of Pāc. LXXXVI imitates the one it copies so closely as to create the impression that it was borrowing this older setting because there existed no special story which could be used to introduce the formulation of its own rule.

Some of the twenty-eight rules whose provenance is given as Sāvatthī, for example Nos. LXIII, LXIX, LXXIII, LXXIX, LXXX, by dealing with the internal polity of a *saṁgha*, are portraying an organisation no longer in its infancy. For they presuppose a time when the *saṁgha* had been in existence long enough to have developed a working constitution of a certain complexity. They speak of such technical institutes as " formal acts " and their carrying out (Pāc. LXIII, LXXIX, LXXX), of the giving of *chanda*, or an absentee member's consent by proxy to a fellow monk to attend a business meeting of the Order on his behalf (Pāc. LXXIX, LXXX), and of " legal questions " together with a ban on reopening these once they had been settled " according to rule " (Pāc. LXIII). Thus, as Pāc. LXIII shows, the attempt to safeguard the validity and finality of legal questions that had already been settled implies work still going forward in regard to legal questions, although perhaps the procedure which was gradually adopted was brought to its conclusion in this Pācittiya. Two Pācittiyas, Nos. LXXIX and LXXXI (LXXXI, locus: Rājagaha), also seek to prevent a monk from making criticisms, *khīyadhammaṃ āpajjati*, after he has taken part in some constitutional proceedings. He must abide by the

decisions that were taken then and in his presence, just as by Pāc. LXIII he must abide by whatever verdict had been given on a legal question.

Other Pācittiyas in this volume also show signs of being relatively late. Pāc. LXX refers to the material of Pāc. V, and Pāc. LXXVII to that of Pāc LXV, hence both must be later than the Pācittiyas to which they refer. Pāc. LXXIII speaks of "a rule being handed down in a clause, contained in a clause," *dhammo suttâgato suttâpariyāpanno*, and due to be recited at every half-monthly recitation of the Pātimokkha rules, as though the rule referred to were to this extent fixed and stable. The *sikkhāpada* of this Pācittiya has a late ring about it, the language and thought depicting a time that had progressed some way beyond the archaic.

In my Introduction to *Book of the Discipline* ii. I took up the question[1] raised by Oldenberg and Rhys Davids of the comparative age of those Pācittiyas noticed by them as "formulated with the utmost brevity." After an examination of these Pācittiyas I came to the tentative conclusion that they may mark some relatively *late* stage in the growth of the disciplinary code. I remarked that Pāc. LXXII and LXXIII "conform to" this brief type. Now the internal evidence of these two Pācittiyas suggests references to times when constitutionally the *saṁgha* was fairly well developed. Therefore such evidence may be regarded as contributing to the validity of the hypothesis that the Pācittiyas which are briefly stated, as well as those which conform to this type, belong to a comparatively late date.

But yet I think it unsafe to attempt any correlation of rules which seem to be late with Gotama's protracted residence at Sāvatthī towards the end of his life. For other rules which bear the stamp of earlier formulation are said to have been set forth when the lord was here, while still others which might appear to emanate from later days were promulgated when he is said to have been elsewhere.

[1] *B.D.* ii. Intr., p. xxxiv.

This same feature, the great preponderance of sayings and discourses said to have been delivered at Sāvatthī by the lord, is to be found in the *Saṃyutta*.[1] In this Collection, the phrase *Sāvatthī nidānaṃ* sometimes occurs as well as a "condensed opening formula";[2] and it is this that has led to the suggestion of *nidāna* here referring "to the *source* of the deposited and transmitted record . . . and not to the original scene of the original utterance."[3] Although the word *nidāna* does not occur in such a connection in the *Vinaya*, future historians will have to bear in mind the possibility of names of places, Sāvatthī as well as the others, referring to the centres where "repeaters" met when the canon was being established, instead of to the scene where the discourse was reputed to have been given or the rule laid down. Against this, however, we have to set the small villages, the hill-tops and mountain-sides spoken of throughout the Suttas as the places where the lord or his disciples were staying, but which were too small or remote ever to have reached eminence as centres of learning, repeating or codifying.

We may now consider various peculiarities manifest in some of the Pācittiyas already referred to as well as in others. No. LXXII, for example, contains at least three further points which require some analysis. In the first place, in speaking of "mastering discipline under Upāli," discipline, *vinaya*, is incidentally shown to have acquired complexity and magnitude sufficient to attract expert study. Thus to understand it properly, in detail and in its various aspects and ramifications, the help of some competent person, such as Upāli, the great expert on discipline, was needed. According to the *Vinaya* tradition, this monk played a leading part at the first Council. There are also records showing him to have been with Gotama since relatively early days of his ministry.[4] This will mean, in the first place, that

[1] *K.S.* iii. Intr., p. x ff., iv. Intr., p. xiv f.
[2] *K.S.* iii. Intr., p. xi. [3] *K.S.* iv. Intr., p. xv.
[4] See Mrs. Rhys Davids, *Manual of Buddhism*, p. 216 f.

Upāli will have had good opportunity to study the rules as they came into being and grew into a body; but that, in the second, had this body not attained an appreciable size, it could not have formed a worthy subject for any disciple's study and mastery. Therefore the desire of the monks in Pāc. LXXII to learn discipline under Upāli (because the lord, as they are recorded to say, in praising discipline praises Upāli again and again), may be ascribed to some indefinite time subsequent to the establishment of this monk's reputation as the most eminent exponent of this branch of study.

Again, Pāc. LXXII in referring to "the lesser and minor rules of training," *khuddânukkhudakāni sikkhāpadāni*, does so in a way suggestive of some attempt at classification already made for these.[1] This was a matter, as *Vin.* ii. 287 asserts, on which those elders who attended the first Council were themselves at variance. The Old Commentary on Pāc. LXXII is silent on the subject. It is very possible, as B. C. Law points out,[2] and in fact it is almost certain, that the rules themselves had existed in a classified form since the earliest times. It would therefore be fallacious to find in any mention of "the lesser and minor rules of discipline" a pointer to some particular epoch of early Buddhist monastic history. At the same time, such a reference cannot belong to a time *before* there were sufficient rules and sufficient types of rules to merit classification.

Besides the term *khuddânukkhudakāni sikkhāpadāni*, Pāc. LXXII also contains the term *abhidhamma*. So, too, does Nuns' Pāc. XCV. The meaning of this term is debatable, since the term must have gone through several fluctuations before coming to stand as the title of the third Piṭaka. Thus the particular meaning ascribed to it in any one context must depend largely on the sense, linguistic style and terminology of that whole context, which should therefore be considered on its own merits. I think that, not counting parallel passages, the word *abhidhamma* does not appear more than ten times in

[1] See below, p. 41, n. 1.

[2] *Hist. Pali Lit.*, i. 19.

the first two Piṭakas, three of these being in the *Vinaya*.[1] I will here confine myself to the two occasions when the word occurs in *Vin.* iv. These are at pp. 144 and 344.

Now Oldenberg[2] and Max Müller,[3] by basing their arguments on the *Vinaya* accounts, have established that the Abhidhamma as a Piṭaka was not known by the time of the first Council. Thus the term *abhidhamma* when found in the Vinayapiṭaka and the Suttapiṭaka should not be taken to refer to the third Piṭaka, at least not to it in its finished closed form, unless the term can be regarded on such occasions as a later interpolation. Rather it should be taken as referring to some material or method in existence prior to the compilation of this Piṭaka, and out of which it was gradually elaborated and eventually formed.

The importance of the term cannot be appreciated unless the meaning be understood. This will to a large extent depend upon the meaning or meanings attributed to the great word *dhamma*. Since an investigation of this has been undertaken by others,[4] let us see *dhamma* as "doctrine," as what had been and as what was being taught to disciples both by the lord and by his fellow workers, as religious views, precepts, sayings, which before being codified into an external body of doctrine were as yet appealing direct to the conscience, *dhamma*, in man, and to the deity, *ātman* and *dhamma*, which in the sixth century B.C. in India was held to be immanent in him.

Abhi- prefixed to a noun has in general an intensive meaning of higher, super, additional; and it can also mean "concerning," "pertaining to." Thus for the compound *abhidhamma*, we get some such phrase as

---

[1] *Vin.* i. 64=68, iv. 144, 344. References in the admittedly later Parivāra—*e.g.*, *Vin.* v. 2, 86—are not counted among the "ten times" that *abhidhamma* appears.

[2] *Vin.* i. Intr., p. x ff.

[3] *Dhammapada* (*S.B.E.* X), 1st edn. 1881, 2nd. edn. 1898, 1924, Intr., p. xl ff.

[4] Mrs. Rhys Davids, in several recent books, and W. Geiger, *Pali Dhamma*, 1920.

"the higher doctrine," "further, extra doctrine," or "what pertains to the doctrine." It is possible that the cleavage between these two is not very great.

At both *Vin.* iv. 144 and 344, *abhidhamma* is associated with *vinaya* and also with *suttanta*, the words which gave the titles to the first and second Piṭakas. But in the former passage these three terms are also associated with *gāthā*, metric verses, songs, poems. This quartet is as unique in Pali canonical literature as is the perfect, unadulterated triad of *vinaya suttanta abhidhamma* at *Vin.* iv. 344. Yet the very presence of the word *gāthā* is enough to preclude the term *abhidhamma* from standing for the literary exegesis of that name, for no reference to the third Piṭaka as such would have combined a reference to part of the material, verses, which one of the Piṭakas finally came to include. Moreover, with verses being made since very early days, there is no reason to suppose the reference to the word *gāthā* in Monks' Pāc. LXXII to stand for any completed collection or collections of verses, as Oldenberg suggests.[1]

As already mentioned, Monks' Pāc. LXXII purports to refer to the time when Upāli was alive. But since he could not long have survived the first Council, in the *Vinaya* accounts of which there is no mention of the Abhidhamma, this as a Piṭaka could not well have been compiled and completed until after his death. There is thus no justification for seeing here in *abhidhamma* the title of the third Piṭaka, in spite of its proximity to words which were used as the titles of the two earlier Piṭakas.

Although we can say fairly confidently what *abhidhamma* does *not* mean here, it is by no means so easy to assess what it does mean. A monk may say to another, "Master suttantas or verses (*gāthā*) or *abhidhamma* and afterwards you will master discipline." To make this the chief aim is only suitable in a disciplinary compilation. It may be objected that, since for the purpose of mastering *vinaya*, mastery of the

[1] *Vin.* i., Intr., p. xii, n. 2.

suttantas is put forward as an alternative to mastery of *abhidhamma*, there might be some redundancy; for the *suttantas* are the repositories of *dhamma*. But if *abhidhamma* be taken to intensify the meaning of *dhamma*, or to refer to some method of teaching or learning it—by catechism, by analysis of terms, or by an almost lexicographical arrangement of synonyms—this difficulty would to a large extent fall away. Any one of these would imply something "extra" to *dhamma*, not in the sense of the addition of any fresh material, so much as of the contrivance of a new and systematised method of presenting some of the obscurer and more fundamental terms and concepts which it comprises.

If this be conceded, there would result for the monk who wants to master *vinaya* a choice of two approaches to *dhamma*, which considering its immense importance to Gotama and his early followers is not out of proportion. Either, since the *Vinaya* itself contains no broad principles of ethics, he would study *dhamma* as handed down in the Suttas or as spoken in his hearing, in order to convince himself of the moral ground and the ideal which inspire the discipline and command adherence to its mass of particular rules. Or he would take the more austere way of approaching *vinaya* through *abhidhamma*, an intellectual exercise perhaps, devoid of all extraneous matter, in which the meaning of *dhamma* terms and concepts is to be grasped through their grouping, through their classified relations of identity and dependence and so on, instead of through the more picturesque, personal and hortatory methods, often made intelligible by homely parable and simile, which is the Suttanta way of presenting *dhamma*.

As in the mastery of *dhamma*, so in the mastery of *gāthā*, the disciple anxious to master *vinaya* would find in them an inspiration to urge him, as the song-makers themselves had found elsewhere their own inspiration, to lead, to fulfil and to exult in *brahmacariya*, the godly life or faring. The *gāthā* provide as it were a human approach, often a record of human experience, their value as spurs to mastering *vinaya* lying in their appeal

to the more emotional type of disciple, to the one who wants some personal example to emulate; whereas the mastery of *abhidhamma* would provide a field to attract the more intellectual type, while mastery of *suttantas* would stir the normally virtuous man of average mental equipment to act unremittingly in thought, word and deed from the dictates of an awakened conscience.

The *abhidhamma* passage in Nuns' Pāc. XCV is stated by Oldenberg to be " the only passage in the Vinaya which really presupposes the existence of an Abhidhamma Piṭaka,"[1] and in which " we can unhesitatingly assume " these " words " to be an interpolation. Which exact " words " he means is not quite clear, since he only italicises *abhidhamma*. But probably he means no more than *abhidhamma vā* (or). A nun, according to this Pāc., having obtained a monk's permission to ask him about *suttanta*, commits an offence of expiation if she asks him instead about *vinaya* or *abhidhamma*; and it is the same with the two variations on this theme.

Although I think that Oldenberg is very likely indeed to be right, and there is no internal evidence to suggest that he is wrong, or indeed to suggest anything helpful at all, I cannot feel myself so entirely convinced as he appears to be that the Abhidhamma Piṭaka was in existence by the time of the formulation of this passage. The main reason why I think he may be right is that this triad, appearing once only in the canon, supplies the names of what at some time came to be constituted as the three Piṭakas. Where, as in other contexts, *abhidhamma* is associated with only one but not with both of the words *vinaya* and *suttanta*, then it is far less likely to have this reference.

On the other hand, although it is true that in the Nuns' Pācittiya group, Pāc. XCV is the last but one of the rules there formulated, we should not be too much swayed by this consideration. For the position of a rule in the class in which it is placed affords no sure guide to its

[1] *Vin.* i. Intr., p. xii, n. 2.

comparative date. For example, in the Monks' Pācittiya group, some of the rules towards the end have a much earlier aspect than some of those which precede them and which presume certain constitutional developments such as are capable of having arisen only when the Order had reached some degree of long-standing. In a word, since the rules cannot with certitude be said to survive in the order in which they were formulated, they can thus yield no reliable evidence for the historical sequence of their promulgation.

Another interesting Pācittiya among the thirty-two for monks contained in this volume is No. LXVIII. The chief person concerned is the "monk called Ariṭṭha." He is not referred to as "the venerable Ariṭṭha," *āyasmā Ariṭṭho*, in accordance with the usual narrative practice of the *Vinaya*. This indicates an atmosphere of disapproval surrounding him; and indeed he is a monk said to have held "pernicious views." The whole Ariṭṭha episode occurs again at *Vin*. ii. 25-26, with the difference that here at the end, instead of a rule being set forth, the Order is enjoined to carry out an act of suspension against Ariṭṭha. The episode is also given at *M*. i. 130-132. There is a comparable incident at *S*. iii. 109, where to Yamaka, sometimes referred to as "monk," sometimes as "the venerable," is attributed a different set of "pernicious views," and where monks, unable to dissuade him from these themselves, asked Sāriputta to go to him "out of compassion for him."

Other Pācittiyas which contain material found in the Suttas are No. LXXXIII, where the passage on the ten dangers of entering a king's harem has its parallel at *A*. v. 81 ff.; and No. LXXXV, whose stock enumeration of the various kinds of "low,"[1] "worldly,"[2] "childish"[3] or intellectually inferior talk, *tiracchānakathā*, occurs at several places in the Suttas.

In the Ariṭṭha Pācittiya there is a noteworthy absence

[1] *Dial*. i. 13; *Fur. Dial*. i. 362 ("low and beastly").
[2] *Dial* i. 245; *Vin. Texts* ii. 20.
[3] *Dial*. iii. 33; *K.S*. v. 355.

of the stereotyped phrase that "the modest monks looked down upon, criticised, spread it about," and that having thus complained they told the lord. Here "several monks" tried, so it is recorded, to dissuade Ariṭṭha from his pernicious views by repeating to him the ten similes of the sense-pleasures. It was only when they failed in their object that they told the lord. In accordance with his usual practice, as given in the *Vinaya*, the lord then asked the offender, here Ariṭṭha, if what the monks said was true. But Ariṭṭha, instead of giving a meek affirmative answer, defended his views, or rather reiterated them, so that the lord is reputed to have upbraided him in exactly the same terms as those used by the "several monks." It is true that some passages in this Pācittiya, such as that including the similes of the sense-pleasures, portray a literary skill and a knowledge of other Piṭakan contexts as only a relatively late "editing" could achieve. Yet the unusual development of the story, its omission of stereotyped phrases, may possibly indicate its derivation from some early source, in which was retained a tradition of an actual sequence of events strong enough to prevent the narrative, on the three occasions when it appears, from falling into the standardised and monotonously recurring Vibhaṅga mould.

The *sikkhāpada* of this Pācittiya, No. LXVIII, is not so much in accord with Pācittiya formulation as with wording found in the type of Saṅghâdisesa *sikkhāpada*, where the offender is to be admonished by his fellows up to the third time so as to give up his course. A Nuns' Pācittiya, No. XXXVI, also incorporates into its *sikkhāpada* the kind of material more usually associated with Saṅghâdisesa formulation. Such anomalies probably do not arise through pure chance or pure carelessness, for in fact the early "editors" left little to chance, and were not nearly so careless as is sometimes thought. So that we have to attempt to account for the existence of these peculiarities in other ways. And it may be that the offences to which they refer and which now stand in the Pācittiya groups, were at one time

counted as Saṅghâdisesa offences[1]; or that these offences only arose after the Saṅghâdisesa group had been closed, and it was thus not possible to include them in it; or that, because the *sikkhāpadas* decree that the admonition was to be made by "monks" and "nuns" respectively, tacitly meaning a *saṃgha*—*i.e.*, five or more monks or nuns—and do not give the alternatives of its being made by a "group" or by "one person," these Pācittiyas automatically assume a Saṅghâdisesa complexion.

Pāc. LXXVI recalls Saṅgh. VIII, although in another way. For where in the latter there is an offence entailing a formal meeting of the Order for defaming a monk with an unfounded charge of having committed an offence involving defeat, in Pāc. LXXVI it is an offence of expiation to defame a monk with an unfounded charge of having committed an offence entailing a formal meeting of the Order.

We have also seen that in its story Pāc. LXXXVI closely follows Nissag. XXII. Likewise Pāc. LXXXII recalls Nissag. XXX. In the former the offence is to appropriate for another person, *puggala*, benefits given to the Order, while in the latter it is to appropriate for oneself any such benefits. A great point in monastic life was communal ownership. The community should not be deprived for any individual, whoever he might be, of anything to which it had a rightful claim. But naturally, in the Pācittiya, the offending monk cannot as part of his penalty forfeit the article wrongfully appropriated by him, for presumably he had handed it over to another monk. I think it just as much this practical consideration as the fact that, of two evils, it is less bad to appropriate for another than for oneself, which was instrumental in determining the classification and hence the seriousness of these two comparable offences. To my mind the work of the early "editors" was so careful and rationally based that latter-day strictures such as S. Dutt's, that "there is no reason why rule 82 of Pācittiya should be placed under that

[1] See *B.D.* i., p. xxxi, ff.

category while rule 30 of the Nissaggiyas (comes) under another category,"[1] must often with a fuller understanding of *Vinaya* outlook fall to the ground.

The last of the Monks' Pācittiyas, No. XCII, is noticeable for containing the word *sugata*, often translated "well-farer." As an epithet it is usually assigned to Gotama, but occasionally also to his disciples.[2] Its appearance in the Vibhaṅgas is very rare.[3] This Pāc. also suggests the growth of a legend already springing up round the Founder, for in it it seems as though his robe, called *sugata-cīvara*, was of a special size, rather larger than that permitted to the disciples.

The use of *sugata* in such a compound is all the more remarkable, for the context itself rules out the meaning of "standard" or "accepted," which is what *sugata* appears to mean in the compounds *sugataṅgula* (*Vin.* i. 297, iv. 168), standard finger-breadth, and *sugatavidatthi*, standard span, a word which occurs at *Vin.* iii. 149 and also in the rule of Pāc. XCII itself, in explanation of the correct measurement of a *sugatacīvara*. The Founder, who reckoned himself a man amongst men, had at one time, as other records show, been content with robe-material picked piecemeal from the rag-heap. Moreover, it is recorded that "he exchanged robes with Mahā-Kassapa. Of the two sets of robes brought by Pukkusa, one was given to Ānanda, and one was reserved for the Buddha himself; and no one can read the account in the Mahāparinibbāna Sutta without feeling that both are supposed to be of the same size."[4] It is also recorded that the brahmin Piṅgiyānin, having been presented with five hundred robes by the Licchavis, handed these on to the lord.[5]

Although the narrative part of this Pāc. appears to refer to the lifetime of the Founder, it is not easy to believe in view of these records that before his death, by which time moreover, as the *Mahāparinibbāna-suttanta* shows, he was lonely and deserted, his disciples

[1] *Early Bud. Monachism*, p. 97. [2] *A.* i. 217 ff.; *S.* iv. 252 f.
[3] *Vin.* iii. 1, 9. [4] *Vin. Texts* i. 54, n. 3. [5] *A.* iii. 239.

would have signified their admiration of him by ascribing to him a physical superiority. And for the purpose of this Pācittiya there was no need to do this. For had the *Vinaya* compilers wished to say that a robe in excess of a proper measure was not to be worn by monks, they could have found other means to do so more in line with their usual ways of expressing themselves.

On the other hand, if it were not giving utterance to some growing legend in which physical size was looked upon as a fitting accompaniment to mental strength, Pāc. XCII may possibly be looking back to the theory of the thirty-two marks of the Great Man,[1] which as Rhys Davids says is pre-Buddhist.[2] But in this, the noble proportions by which the Great Man was marked were deemed to be perfect rather than specially large. This Pācittiya therefore remains something of a mystery and something of a misfit, while showing some unmistakable signs of late " editing."

The last seven Pācittiyas form a group in which the penalty of expiation is combined with some other form of penalty. As in the class of offences of expiation involving forfeiture, *nissaggiyaṃ pācittiyaṃ*, we have here " offences of expiation involving cutting down," *chedanakaṃ pācittiyam* (Nos. LXXXVII, LXXXIX-XCII, and also Nuns' Pāc. XXII); " involving breaking up," *bhedanakaṃ pācittiyaṃ* (No LXXXVI); " involving tearing off," *uddālanakaṃ pācittiyaṃ* (No. LXXXVIII).

These Pācittiyas are concerned with prescribing the right measurements, and to a lesser degree the right materials, for some of the articles allowable to monks and used by them. They therefore do not belong to the earliest days of the Order's history, but to a time subsequent to the " allowance " of those articles for whose proper measurement and so on they prescribe. I cannot agree with S. Dutt that " rules 83-92 (except one) hang together,"[3] in view of the fact that rules LXXXVI to XCII form a special class entailing an

[1] *D.* ii. 16; *M.* i. 136, 137.
[2] *Dial.* i. 110, n. 2.
[3] *Early Bud. Monachism*, p. 97.

extra penalty, and into which rules LXXXIII and LXXXIV no more fit than does rule LXXXV, the one to which he takes exception.

It may be noted that the Old Commentary does not define *sūcighara* in Pāc. LXXXVI, although it does so in Pāc. LX. This omission cannot be definitely ascribed to any feeling that the word did not need to be explained again. For the Old Commentary on several occasions defines the same words—for example, "robe," "householder," "he knows," "nun," in exactly the same terms; or, guided by circumstances, it defines the same words—for example, "sleeping-place" and, again, "householder," in different terms. Its omissions must be due either to carelessness or to some studied purpose or presupposition to which we have not as yet the clue. In *Book of the Discipline* ii, I have drawn attention to some of these commentarial omissions.[1] In this volume the Old Commentary fails to define *udaka*, water, in Pāc. LXII; *nihata*, settled, in Pāc. LXIII; *puggala*, person, individual, in Pāc. LXV; *ekaddhānamagga*, the same high-road, in Pāc. LXVI, LXVII; *chandaṃ datvā*, having given leave of absence, in Pāc. LXXIX; and *chandam adatvā* and also *vattamānāya*, being engaged in, in Pāc. LXXX. Neither does the Old Commentary attempt any explanation of words contained in some *sikkhāpadas* but said to have been spoken by the offending monks, as for example in Pāc. LXVIII, LXX, LXXII, LXXIII, LXXVII, LXXVIII. But the reason for this is understandable: these sentences are clear enough for all ordinary purposes, nor are they attributed to the lord. They therefore do not merit the meticulous care and attention usually bestowed on words said to have been used by him in formulating the rules, and which the Old Commentary generally aims at rendering as lucid as possible by synonyms or by some more reasoned form of interpretation.

Because these thirty-two Pācittiyas deal with the corporate as well as with the individual behaviour of

[1] *B.D.* ii. Intr., p. xxv f.

monks, it is not surprising to find in them no more than three records of lay people's complaints of monks' behaviour; while on the other hand "modest monks" are recorded to have complained as many as twenty-four times, monks who were elders once (Pāc. XCII) and "several monks" twice (Pāc. LXVIII, LXX). Yet on many occasions, as the narratives show, this large conventual source of criticism might, if taken by itself, give a somewhat misleading notion of the amount of association between the monks and lay people which these same Pācittiyas portray. That such association was easy and unrestricted needs no labouring at this stage in Pali studies. Examples of it may be found in Pāc. LXVI, LXVII, LXXXIII-LXXXVI, LXXXVIII.

In addition, twice Gotama is reputed to formulate a rule as the result of some piece of direct evidence observed by him and not because someone had grumbled. Thus, in Pāc. LXXXVII, it is recorded how the lord, having come to Upananda's abode, himself takes exception to this disciple's bed, which evidently was too high. Again, the lord is recorded, in Pāc. LXV, to hear the noise made by boys who had been ordained before they were twenty years old, and himself to raise objections to ordaining a person, *puggala*, into the Order before he was of an age to stand the physical hardships of monastic life.

It is a little curious that this is put as high as twenty, but it was doubtless to allow an entrant to develop sufficient stamina to render improbable his return to the "low life of a layman," for any such withdrawal from the Order was a blur on its reputation. In other connections, notably in the *Jātaka*, the "age of discretion" is said to be reached when a boy becomes sixteen. Nuns' Pāc. LXXI makes it an offence for a nun to ordain a girl, a maiden, *kumāribhūtā*, which the Old Commentary explains by *sāmaṇerī*, a novice, who was less than twenty. This therefore seems a kind of recognised age at which or over which to receive the *upasampadā* ordination. For *pabbajjā*, going forth into the Order, although not into

full membership, clearly is not meant. Monks' Pāc. LXV uses the word *upasampādeti*, and Nuns' Pāc. LXI-LXXXIII *vuṭṭhāpeti*, which the Old Commentary consistently explains by *upasampādeti* as though these two words mean the same thing.

In Monks' Pāc. LXV the boy Upāli and his young friends are recorded to have obtained the consent of their parents to "go forth." It was necessary for a boy, *putta*, to obtain this sanction[1] for a measure which the *Vinaya* states must not be accorded a youth, *dāraka*, if he were less than fifteen years of age.[2] The mistake of the monks, in Pāc. LXV, seems to have been to let these youths go forth and simultaneously to confer the *upasampadā* on them, *pabbājesuṃ upasampādesuṃ*, while they were still under twenty years old. It was the latter step which was here made to entail an offence of expiation, not for the ordinand, but for the ordaining monks; elsewhere it is stated that a monk incurs an offence of wrong-doing if he allows a youth under fifteen to go forth.[2] It would therefore seem as if the six boys of whom the *Theragāthā* and its Commentary speak as each one having gone forth, with his parent's consent, at the age of seven,[3] must antedate the *Vinaya* ruling, unless some other hypothesis to explain this discrepancy be found. It is tenable to suppose that in the early days of the Order a person might be admitted to its ranks by being ordained at the same time as he was allowed to go forth. The splitting of this early double process into two parts—allowing to go forth and ordination, as well as the minimum age clauses governing the legality of carrying out either process—was doubtless a later introduction into the growing monastic machinery.

In the *sikkhāpadas* of Monks' Pāc. LXV and Nuns' Pāc. LXXI-LXXIII, the two words *puggala* and *kumāribhūtā*, respectively used to designate the kind of person not to be ordained if he or she were not yet twenty, are striking enough to arrest attention. *Puggala* is most

[1] *Vin.* i. 83. [2] *Vin.* i. 79.
[3] *Pss. Breth.* 37 f., 60 f., 73, 220, 231 f., 233 f.

unfortunately not noticed by the Old Commentary on Monks' Pāc. LXV. But I suspect it here to have a monastic intention, as it has when it occurs as the third member of the triad *saṁgha gaṇa puggala*, Order, group, individual (monk). Another form of this triad is *saṁgha, sambahulā bhikkhū, eka bhikkhu*, where *eka bhikkhu* balances *puggala* and *sambahulā bhikkhū* balances *gaṇa*. The feminine equivalent of this triad supplies additional evidence for the merging of *puggala* and *bhikkhu*. For those parts of the legislative apparatus affecting nuns provide no exact counterpart to *puggala*, since the one word, *ekabhikkhunī*, one nun, does duty in the nuns' triad for the two words, *puggala* and *eka bhikkhu*, of the monks' triads. Moreover, Nissaggiya regulations for forfeiture make it clear that the use of these two words, *puggala* and *eka bhikkhu*, is derived more from some convention than from any desire to discriminate between the meaning, status or functions of the subject denoted by either.

Although the term *puggala* thus to some extent acquired the technical sense of "monk" in monastic terminology, it continued to be in vogue among the laity and also to be widely used by monks in talking of them. In addition lay life had the words *purisa*, man, male, and *kumāra*, boy. Monks also made use of these words, but perhaps more for the purpose of addressing or referring to men and boys (or girls, *kumāriyo*), still "in the world"[1] than for addressing or referring to members of the Order. *Purisa* and *kumāraka* are defined respectively at *Vin.* iv. 334 as having attained and as not having attained to twenty years of age. But at *Vin.* iv. 269 *f.*, 316 *purisa* is defined as "a human man (or male person *manussapurisa*), not a *yakkha*, not a *peta*, not an animal."

If a *purisa* or *kumāra* went forth he was no longer distinguished by these appellations, which savoured

[1] *Cf. A.* i. 136 f., where Hatthaka of Āḷavī is addressed by the lord as *kumāra*; and *A.* iii. 37 where the lord addresses girls newly joining their husbands' families as *kumāriyo*.

of the world; he became known as a *bhikkhu*, a monk, and as such might be further differentiated, for example as an elder, a teacher, a preceptor, a pupil, a novice, or a *puggala*. Regarded as *puggala* in its technical sense of individual (monk), a monk called *puggala* for any special purpose or reason would have certain rights and duties in the monastic structure, even before he received the *upasampadā* ordination. After this had been conferred on him, and he had entered on to the different rights and duties of a full member of the Order, he yet remained liable to be designated as either *bhikkhu* or *puggala*.

With the absence from the monks' terminology of the word *kumāra* as a description applicable to a monk while under twenty,[1] and therefore before he was ripe for full ordination, it is odd to find *kumāribhūtā*, a feminine form of *kumāra*, applied to maidens under twenty, but who, because they are represented as having the *upasampadā* conferred on them, must already have gone forth and so be in some way members of the Order: probably novices, *sāmaṇerī*, as the Old Commentary states, or probationers.

That the admissibility of using *puggala*, monkish man, instead of *bhikkhu*, monk, was not unknown to the *Anguttara* compilers, is apparent from *A*. iii. 269, where their fellows in the godly life, *sabrahmacārī*, might engage in criticism, a *Vinaya* expression,[2] if they "lived in communion," also a *Vinaya* expression, with such men, *puggalehi*, as are cemetery-like. Here the word *puggala*, from its association with *sabrahmacārī*, is at once marked as having a monastic reference. Similarly at *A*. iii. 270 the dangers of becoming devoted to one person, *puggala*, show that person to be conceived of as a monk. And at *A*. i. 33 the word *puggala* turns out to be used of Makkhali Gosāla, the leader of a rival sect, but still a recluse who has renounced the world, not a householder.

[1] *Cf*. definition of *kumāra* at *Vin*. iv. 334.

[2] See *Vin*. iv. 152, 154, 331.

Conversely both the Devadūta Sutta and Vagga[1] show Yama, the lord of death, addressing *ekacco*, "a certain one," as *purisa* in a context which clearly indicates *ekacco* to be not a monk but a person in the world. Again, *A.* iii. 171-2, in speaking of a "good man," a donor, meaning a man "in the world," calls him *sap-purisa*; and examples could be multiplied.

Now to suggest that the *Vinaya* and sometimes other parts of the canon use *puggala* to designate a man who is a monk, is not to say that the term, as applying to male persons in general, vanished from either the monastic or the lay vocabularies. The *Anguttara* alone provides plenty of evidence to the contrary, with its mantra occurring thirteen times: "There are in the world three (sorts of) men," and thirty-six times "four (sorts of) men,"[2] *puggala*. Nor can it be said that the use of *purisa* as referring either to man as *homo* or as "man in the world" (as against in the houseless state), entailed its complete lapse from the monks' vocabulary as a term applying to monks. At the same time it may be remarked that when so used there is a tendency for it to appear in a compound with another word affixed to it.

For example, *mahā-purisa* occurs as an honorific title ascribed to Gotama, the great recluse; and a monk endowed with certain factors[3] or engaged on certain high mental work[4] is called *uttama-purisa*, the highest man. At *Vin.* iv. 63, 65 nuns are recorded to address monks obliquely as *agga-purisa*, the chief, topmost men. Yet although people, human kind, are often denoted by the term *manussa*, it is not unreasonable to see *purisa* in these two *Vinaya* passages as equivalent to *homo sapiens*, man and woman. For the nuns, I think, were not saying that the monks were the chief of all males, but only of the present company; and that consisted of monks and nuns.

There is also the interesting compound *purisa-puggala*,

[1] *M.* Sta. 130 and *A.* i. 138.
[2] *A.* v. 16; *S.* iii. 61.
[3] See *G.S.* ii. Intr., p. xi.
[4] *S.* ii. 278.

"male person,"[1] which in various *Vinaya* passages seems to be useful when reference is intended at one and the same time to men of the world and men of the cloister. In Nuns' Pārājika I, IV and Saṅgh. V, *puriśapuggala* is defined in the same way as is *purisa* in their Pāc. XI, XII and LX. The first word in this definition is *manussapurisa,* a human male. This will embrace monks and non-monks. For however much nuns may be shown on these six occasions to have behaved unsuitably with men in the world, called *purisapuggala* and *purisa,* the legislation on such behaviour was extended to cover the conduct of nuns towards monks in similar circumstances. I think it highly probable that in Nuns' Pār. I, IV and Saṅgh. V, the monkish *puggala* was added to the worldly *purisa,* and that in Pāc. XI, XII, and LX the worldly *purisa* was defined as *manussapurisa,* human male, so as to leave the nuns no grounds for arguing that these rules did not apply to their behaviour equally with monks as with men leading the household life. Thus the word *purisapuggala* was used to place beyond all doubt the need for nuns to refrain from acting undesirably either with men in the world or with monks and recluses. But when this word was not used, the same sense was achieved by the Old Commentary's definition of *purisa* as *manussa-purisa.* For both this and *purisapuggala* express the male of the human species under the double aspect of householder and monk.

The same line of argument could doubtless be applied to the eight *purisapuggala* mentioned at *A.* iii. 212. Here the Order is not called the Order of monks, *bhikkhusaṁgha,* but the Order of disciples, *sāvakasaṁgha,* which at once enlarges the scope of *saṁgha* to include lay as well as monastic disciples. For by the eight *purisapuggala* are meant those on the four ways and those who have attained the fruits of the ways, achievements,

[1] So translated, *G.S.* iii. 156, and see also *G.S.* iii. 274 n. See Mrs. Rhys Davids, "Vanished Sakyan Window," *Wayfarer's Words,* ii., p. 622, for further references.

as many records testify, not confined to monks alone, but won too by lay disciples. Very likely the force of *purisapuggala* is here to include potentially both male lay disciples and monks; but to exclude women, both female lay disciples and nuns, not necessarily through a desire to depreciate them, for many are recorded to have gained the ways and the fruits, but merely because the sight of the "white-frocked householder," Anāthapiṇḍika, inspired the lord to address Sāriputta with his mind focussed on men.

My conclusion, however tentative it may be, is that for *Vinaya* interpretation, the question of whether man became "lessened in worth as man, as *homo*, by the word *puggala*, male, being used for *purisa*, the older form"[1] is beside the point, for with *Vinaya* we are in the region of technicalities. Whatever the intrinsic meaning of these two words, whatever their age, their worth, both were needed in the monastic scheme and idiom, the one, *puggala*, acquiring a special and technical meaning equivalent to "monk"; and the other, *purisa*, being used both as a term of honour among monks and also as carrying particular reference to men who were not monks.

The Sekhiyas

The rules for training, *sekhiyā dhammā*, numbering seventy-five, are the same for monks and nuns. Several interesting points arise. In the first place, the provenance for all except Nos. 51, 55, 56 is given as Sāvatthī. Secondly, the principal actors in the stories leading up to each "training to be observed" are invariably said to be the group of six monks, and then in the Nuns' Sekhiyas, the group of six nuns. Thirdly, an offence of wrong-doing is incurred by any monk or nun who, out of disrespect, *yo (yā) anādariyaṃ paṭicca*, flies in the face of the training promulgated. These two items: "out of disrespect" and offence of wrong-doing, are common to all the trainings to be observed. Fourthly, the

[1] *G.S.* ii. Intr., p. xi; *cf. G.S.* iii. 247 n.

trainings fall into three groups: (1) Nos. 1-56 are concerned with such etiquette and decent, polite behaviour as is to be shown by a monk or nun when visiting houses for almsfood; (2) Nos. 57-72 are concerned with a regard to be accorded *dhamma*, for they rule that it should not be taught to people who, because of this circumstance or that, would be shutting the door to both a respectful giving and a respectful hearing of *dhamma*; (3) Nos. 73-75 are concerned with unsuitable ways of obeying the calls of nature and of spitting.

These matters would no doubt have lost some of their first importance once Buddhism became triumphantly established, although their force as a guide to good manners has been in no way diminished by the passage of time. But when in its infancy early Buddhism was groping its way, seeking to attract adherents in a very critical world which had a big choice of teachings and opinions before it, when it was in fact competing with other sects, it was necessary for it to do all in its power to make itself acceptable and to arrange its external features in such a way as not to jeopardise any chances of a fair hearing for its message.

According to the early Buddhist way of thinking, no attempt should be made to kindle faith in this message unless people showed they were ready to listen in humility to what would be taught. A very interesting example occurs in the *Saṃyutta*.[1] A monk, Udāyin,[2] is shown refusing to speak *dhamma* to a brahmin lady so long as she sat down on a high seat,[3] put on her sandals,[4] and muffled up (veiled) her head.[5] We here get a monk scrupulously keeping three of the "rules for training." He is shown as willing to speak *dhamma* to a woman, but not until she learns of the respect due to it, and which her pupil eventually tells her about. And when at last he is portrayed as teaching *dhamma* to this woman, even then, in compliance with Pāc. VII, he

[1] *S*. iv. 121 ff.
[2] There were three of this name, see *K.S*. iv. 77, n. 2.
[3] Sekhiya, 69. [4] Sekhiya, 61, 62. [5] Sekhiya, 67.

does not use more than six sentences[1]: arahants point out pleasure-pain when there is eye, when there is tongue, when there is mind, but do not point it out when there is not eye, tongue or mind. No doubt Udāyin regarded the brahmin lady's pupil as the "learned man" whose presence was required by the rule of Pāc. VII when a monk was teaching *dhamma* to a woman.[2]

A striking parallel to the Sekhiya rules for training in manners is to be found in Clement of Alexandria's *Paedagogus* (*Instructor*).[3] Clement was apparently beset by the same kind of preoccupations and faced by the same kind of bad manners as were those who drew up the Sekhiyas. His own code of polite, civilised behaviour which he vigorously hoped his fellow Christians would adopt has been put in a nutshell by T. R. Glover,[4] whom I cannot do better than quote. He says: "Clement of Alexandria has much to say to Christians about the minutiæ of manners; they must not scratch themselves or spit in public; they should not guffaw, nor twitch, nor crack their fingers, nor fidget; they must not eat or drink in uncouth styles. Very trifling? No, not at all trifling; for these little things annoy the people to whom you have to appeal, to whom Christ has sent you with a message which it is important for them to hear." Thus India in the sixth and fifth centuries before Christ, and Egypt in the second century after, had the acumen to perceive the value of decorum and good manners in facilitating the growth of friendly interest, even faith, in the new religious ventures experienced by each of these two richly endowed countries.

Nuns' Pātimokkha Rules

The whole of the Bhikkhunivibhaṅga, the framework together with the statement of the Pātimokkha rules for nuns, falls within this volume. The rules them-

[1] *S.* iv. 123.

[2] *B.D.* ii. 206.

[3] Translated in *Ante-Nicene Christian Library*, vol. iv.: Clement of Alexandria, vol. i., Edinburgh, 1871.

[4] *The Disciple*, Cambridge, 1941, p. 33.

selves, the *sikkhāpada*, although in isolation from their framework, have been translated by B. C. Law in two of his works.[1] The list of rules which he gives, telescoping here and there those which have the same tendency, is as useful as a swift guide to the discipline for nuns as is Rhys Davids's and Oldenberg's corresponding treatment of the discipline for monks.[2] Waldschmidt has made a comparison of the Pali text of the nuns' rules with the Sanskrit, Chinese and Tibetan texts obtaining among various of the schools.[3] This study naturally necessitated a translation of each rule (into German), although a complete translation of the whole of the nuns' Vibhaṅga, that is of the introductory stories, the Old Commentarial material as well as of the rules themselves, would have been beside the point for his purpose. Such a translation occurs, I believe, for the first time in the present volume of the *Book of the Discipline*.

Both in regard to its grouping and its arrangement of the material surrounding each rule, the Nuns' Vibhaṅga is planned on exactly the same lines as the Monks'. There is thus a Pārājika group, a Saṅghâdisesa, a Nissaggiya Pācittiya, a Pācittiya, a Pāṭidesaniya, a Sekhiya and an Adhikaraṇasamathā dhammā group. The contents of these last two appear to be exact copies, substituting "nun" for "monk," of the corresponding groups for monks. The nuns have no Aniyatas or undetermined offences.

The Pali Bhikkhunivibhaṅga, as it has come down to us, is somewhat misleading in appearance. For the four Pārājikas, the ten Saṅghâdisesas, the twelve Nissaggiyas, the ninety-six Pācittiyas and the eight Pāṭidesaniyas there set forth for nuns do not represent, except in the last case, the total number of rules which, according to the Vibhaṅga's reckoning, fall into these various classes. They represent only those which have

[1] *Women in Buddhist Literature*, p. 80 ff., and *Hist. Pali Lit.*, i. 72 ff., which corrects the omission of a "not" in the former, in item (10).

[2] *S.B.E.* xiii.

[3] E. Waldschmidt, *Bruchstücke des Bhikṣunī-Prātimokṣa der Sarvāstivādins, Kleinere Sanskrit-Texte*, Heft iii., Leipzig, 1926.

to be observed *solely* by nuns, and which are therefore not included in the discipline laid down for monks. The introductory sentence and the concluding paragraph attached to each class of rules in the Bhikkhunivibhaṅga refer respectively to eight Pārājika, seventeen Saṅghâdisesa, thirty Nissaggiya, a hundred and sixty-six Pācittiya and eight Pāṭidesaniya rules for nuns, and state that all of these come up for recitation. In effect, therefore, the nuns have not fewer but as many as eighty-four more rules to keep than have the monks. Traditionally those which do not appear in the Nuns' Vibhaṅga are held to be comprised in the Monks' Vibhaṅga; and they are also held to be as binding on nuns as they are on monks in spite of their being recorded in the Monks' Vibhaṅga only.

We may therefore regard the Nuns' Vibhaṅga in its present form as an abridged version of some more complete Vibhaṅga for nuns. This hypothesis is to some extent strengthened by a surviving fragment of a few lines belonging to the Tibetan Bhikṣuṇī Prātimokṣa. This fragment has been published by Finot.[1] It contains only the end of one article and the beginning of another, but these can be easily identified as Saṅghâdisesas for nuns corresponding to Monks' Saṅgh. VIII and IX. The survival of this fragment tempts us to presume as not impossible a time when a Nuns' Pātimokkha existed in full, and when it was not cut down, as it now is in the Pali Vibhaṅga, to include no more than those rules held to be incumbent only on nuns, and to exclude those others which, while being preserved only in the Vibhaṅga for monks, which naturally shows that monks should observe them, are also traditionally held to form part of the authorised discipline for nuns.

The rules which the Nuns' Vibhaṅga assumes to exist and to be binding on nuns, but which are not now to be found in that Vibhaṅga, have been identified by Buddhaghosa with various rules in the Monks' Vibhaṅga. And,

[1] *Le Prātimokṣasūtra des Sarvāstivādins*, Appendix, *J.As.*, 1913, p. 548.

in various parts of his *Vinaya Commentary*,[1] he has named such rules as he holds to be observable by both sides of the Order. With the exception of Finot's fragment, this great commentator is our sole authority for those rules for nuns which are supposed to be included in the Monks' Vibhaṅga, and which, although they are not incorporated in the existing form of the Pali Bhikkhunivibhaṅga, are traditionally held to be operative not only for monks but for nuns as well.

If we accept Bu.'s opinions, the nuns' eight Pārājikas appear to consist of those four laid down in the Nuns' Pārājika class in addition to those four laid down in the Monks' Pārājika class. While therefore the nuns have four Pārājika rules peculiar to themselves, and hence four in excess of the number laid down for monks, there are on the other hand no Pārājikas peculiar to monks, since their complete set of four is also regarded as binding on nuns.

This is further borne out by the occurrence of the word *pi* (too, also), in the *sikkhāpada* not only of the last three but also of the first of the Nuns' Pārājikas: *ayam pi pārājikā hoti*, "she too becomes one who is defeated," which means, according to the Old Commentary, that "she is so called in reference to the former (or preceding)." The presence of the word *pi* in the text of the "rule" of Nuns' Pār. I is significant. The reference which it implies is to all foregoing Pārājikas. Among the total of eight Pārājikas, *pi* is absent only from Monks' Pār. I, where the corresponding phrase merely runs *pārājiko hoti*. Thus each of the remaining seven rules is held to concur, through its use of *pi*, in connecting itself with whatever may be the number, one to seven, of Pārājika rules which has preceded it. Had *pi* been absent from Nuns' Pār. I, then where it occurs in their Pār. II-IV, it would no doubt normally have been taken to refer to their Pār. I only, as the

[1] *VA.* 906, 915, 947, 948. Failure to appreciate this important point invalidates most of Miss D. N. Bhagvat's argument in her *Early Buddhist Jurisprudence*, p. 164 ff.

beginning of a series. But its occurrence in Pār. I itself pushes this beginning further back still: to the Monks' Pārājika class.

The Nuns' Pārājika rules further exhibit a curious and unparalleled feature, in that each rule is, in the "rule" itself, named after the woman who does the action giving rise to the particular offence which the rules severally aim at checking. This name is not commented upon by the Old Commentary because, as Bu. says (*VA.* 901), "It is only the name of the one who is defeated." She may be one who touched (a man) above his knees (Pār. I); one who conceals a fault (Pār. II); one who imitates a monk who has been suspended (by the Order) (Pār. III); or one who does eight things (Pār. IV), that is, indulges in the eight kinds of dealings with men enumerated in the "rule" of Pār. IV. These are the offences against which the Nuns' Pārājikas legislate.

It should be noticed that, just as part of the Old Commentary's definition of a monk who is defeated is that he is not a son of the Sakyans, *asakyaputtiya*, so part of its definition of a nun who is defeated is that she is not a daughter of the Sakyans, *asakyadhītā*. This latter appellation occurs again in Nuns' Saṅgh. VII, but in the positive, *sakyadhītā*.

In their Saṅghâdisesa class the nuns are said to have seventeen rules of this type, although only ten are there set forth. The monks have thirteen. According to Bu., six out of these thirteen rules are applicable to monks only, the remaining seven being observable by nuns as well. He indicates these latter to be Monks' Saṅgh. V, VIII, IX, all of which become offences at once (*paṭhamâpattika*), and Monks' Saṅgh. X-XIII, which constitute the whole of the sub-division where offences become so on the third admonition of a monk or nun by other monks or nuns respectively (*yāvatatiyaka*).

The wording of the Monks' Saṅghâdisesa "rules" offers an interesting contrast to that of the Nuns' Saṅghâdisesa "rules." For each of the monks' rules names the penalty incurred in the briefest possible way,

simply by using the one word *saṅghâdiseso*, "there is an offence entailing a formal meeting of the Order." This holds good of the two groups into which the Saṅghâdisesa offences are divided: those where the offences are so at once, and those where they are so on the third (and unsuccessful) admonition. The monks' rules do not explicitly mention these two groups by name, but their existence is recognised by the internal evidence of the "rules" themselves, especially in the case of the second group, that comprising Monks' Saṅgh. X-XIII; and also by the paragraph which, in concluding the Monks' Saṅgh. Section, places nine of these offences under group (1) and four under group (2). In the Nuns' Saṅgh. "rules" the nature of the offence is stated more explicitly and therefore at greater length than in the monks'. In fact, not one word, but a sentence is used: *ayam pi bhikkhunī paṭhamâpattikaṃ* (*yāvatatiyakaṃ*) *dhammaṃ āpannā nissāraṇīyaṃ saṅghâdisesaṃ*, that nun also has fallen into a matter that is an offence at once (on the third admonition), entailing a formal meeting of the Order involving being sent away.

Now this sentence contains several interesting points. In the first place, the *pi*, although occurring unfailingly in Saṅgh. II-X, does not occur in the "rule" of Saṅgh. I, so that this cannot be held to pay any reference to preceding, that is, on the analogy of the Pārājikas, to the Monks' Saṅghâdisesas, or in particular to those seven of them which Bu. asseverates to be operative for both sides of the Order: Monks' Saṅgh. V, VIII-XIII. The absence of *pi* from this context raises the question whether, when the Saṅgh. standing first in the nuns' class was drawn up, those others now found only in the monks' class, but said to be observable also by nuns, were in actual fact *not* already framed, and hence incapable of forming a point of reference for Nuns' Saṅgh. I.

We have no conclusive evidence one way or the other on which to base an answer to this question. All that can be said is that there is nothing inherent in Nuns' Saṅgh. I to lead us to assign its formulation to a date

posterior to the formulation of those seven which are posited by Bu. as common to both sides of the Order. In fact, had it not been that Monks' Saṅgh. XII were included in this list,[1] there would have been certain grounds for regarding Nuns' Saṅgh. I as belonging to a date earlier than any of these others, with the possible exception of one of them, and therefore as a matter of history unable to refer to them. For Monks' Saṅgh. VIII and IX speak of a "legal question," X and XI of a schism, both of which, in order to come into being, needed a certain amount of time to elapse after the inception of the Order. Saṅgh. XIII, without our looking further than the length at which its "rule" is stated, suggests comparative lateness in formulation. No. V, that against being a go-between, is alone of these rules non-committal as to its possible date.

We thus get one rule (No. V) from which nothing can be gleaned as to its comparative age, one which suggests comparative earliness (No. XII), and five which suggest comparative lateness (Nos. VIII-XI, XIII). Yet this evidence, which is in any case no more than tentative, is in addition neither sufficiently sound nor consistent to warrant our definitely ascribing to these Saṅghâdisesas a date later in time than that of Nuns' Saṅgh. I, that penalising a nun for speaking in envy of householders or recluses. Thus the absence of *pi* here must remain something of a mystery, unless we care to subscribe to the hypothesis which I have just advanced.

In the second place, each rule of the Saṅghâdisesas set forth in the nuns' class states precisely the type to which belongs the *saṅghâdisesa* offence into which the nun has fallen, whether it is that where an offence becomes one at once or after the third admonition. It is not uninteresting to note in passing, although it is not important, that the word for offence, *āpatti*, is comprised in the name of the first type of Saṅghâdisesa offence, called *paṭhamâpattika*, but not in the second,

[1] See *B.D.* i. Intr. xv for this Saṅgh., possibly representing some specially ancient fragment of the Pātimokkha.

called *yāvatatiyaka*, where therefore it has to be understood.

In the third place, the *saṅghâdisesa* offence, because it is grammatically constructed as that into which a nun has fallen, takes the accusative case, as against the nominative in the Monks' class. Moreover it is associated with the word *nissāranīya*, also in the accusative. The phrase *nissāraṇīyaṃ saṅghâdisesaṃ*, meaning "(an offence) entailing a formal meeting of the Order involving being sent away," should be compared with the similar construction: *nissaggiyaṃ pācittiyaṃ*, "(an offence) of expiation involving forfeiture." In the Monks' Saṅghâdisesas there is no mention of *nissāraṇīyaṃ*. Waldschmidt translates the last sentence of the Nuns' Saṅgh. rules as[1]: "diese Nonne wird schuldig des 3-Vergehens muss auf(ge)geben (werden) (nissāraṇīyaṃ) *saṅghāvaśeṣa*." This does not say what it is that "must be caused to be sent away." But Bu. (*VA*. 908) states that it is the nun who must be caused to be sent away from the Order (abl.) and not the offence. Oldenberg's suggestion that the correct reading at Old Commentary on Saṅgh. IX (where the offence is attributed to nuns, plural) is *nissāriyanti*, is therefore doubtless right, and the Mahīśāsaka version, quoted by Waldschmidt[2]: "diese Nonne 3 Ermahnungs-Vergehen, *saṅghāvaśeṣa*, muss reumütig bekannt werden," wrong.

The phrase "involving being sent away" does not at all imply that the offending nun is to be sent away from the Order for good, nor did the Order let go of its erring members so lightly. It would seem to mean that she would be sent away for the time being probably because admonition, although it had been tried, had failed, and that during this time she would cease to be regarded as a full member of the Order. As the Old Commentary explains: "The Order imposes the *mānatta* discipline for her offence, it sends her back to the begin-

[1] E. Waldschmidt, *Bruchstücke des Bhikṣuṇī-prātimokṣa der Sarvāstivādins*, p. 91.

[2] *Op. cit., loc. cit.*

ning (of her probationary course as nun, not as probationer) and (then) it rehabilitates her." This definition of *saṅghâdisesa* is identical with that of this same word in the Monks' Saṅgh. section. Lapse in full membership is of a temporary nature and lasting only a fortnight[1] while the offender is undergoing the *mānatta* discipline before, in the case of a nun, both Orders, as part of her penalty for having committed an offence entailing a formal meeting of the Order. *Nissāraṇīya*, involving being sent away, adds nothing new to the penalty. It is not something extra to the *saṅghâdisesa* penalty incurred by a nun, and hence marks no difference in the penalty imposed on monks and nuns for having committed such an offence. Only the word, as found in each "rule" of the Nuns' Saṅghâdisesas, is extra.

Wrong and right kinds of *nissāraṇā*, "the causing to be sent away," are expounded at *Vin.* i. 321, with an implied opposition to *osāraṇā*, "the causing to be restored," at *Vin.* i. 322. *VA.* 1147 concerns itself with two kinds of *nissāraṇā*, the one appearing to be by an act of banishment, and the other by an act imposing certain disabilities.

In the Bhikkhunivibhaṅga, there are twice stated to be thirty Nissaggiya rules for nuns (the same number as for monks) although only twelve are there recorded. For these twelve are peculiar to nuns and are not regarded as operating for monks. From Bu. we learn that eighteen Nissaggiya rules pertained to both Orders; therefore there are also twelve peculiar to the monks. Bu. arrives at the eighteen common to both sides of the Order by a process of exclusion. They are as follows: Bhikkhu Nis. I-III, VI-X, XVIII-XX, XXII, XXIII, XXV-XXVII, XXX. At the same time he explains the composition of the Vaggas (divisions of the rules usually into groups of ten each) in the Nissaggiya Section for nuns. These, comprising the twelve rules peculiar to nuns and the eighteen to be observed by nuns as well as by monks, although these latter are

[1] *Vin.* iv. 242; see below, p. 212.

stated only in the Monks' Vibhaṅga, work out as follows:

Bhikkhunī Nissaggiya, Vagga I = Bhikkhu Nissaggiya I, II, III, VI, VII, VIII, IX, X (8) + Bhikkhunī Nissaggiya. II, III (2).
Bhikkhunī Nissaggiya, Vagga II = Bhikkhu Nissaggiya XVIII, XIX, XX (3) + Bhikkhunī Nissaggiya IV, V, VI, VII, VIII, IX, X (7).
Bhikkhunī Nissaggiya, Vagga III = Bhikkhu Nissaggiya XXII, XXIII, XXV, XXVI, XXVII, XXVIII, XXX (7) + Bhikkhunī Nissaggiya I, XI, XII (3).

Of the hundred and sixty-six Pācittiyas which tradition computes for the nuns, ninety-six are set forth in their section. These ninety-six with the ninety-two set forth for monks together amount to a hundred and eighty-eight. Bu. works out that twenty-two Pācittiya rules, which he enumerates, are incumbent on monks only. The remaining seventy therefore, which are applicable to members of both Orders, bring the nuns' given total of ninety-six up to their actual total of a hundred and sixty-six.

In the nuns' Pāṭidesaniya section, eight rules are stated, and since eight is given as the total number, not one is here suppressed. Thus monks and nuns share no Pāṭidesaniya rules, the nuns having these eight and the monks their four.

A comparison of the monks' rules and those for nuns will show these together to contain (1) rules which owing to their subject matter could apply to one side of the Order only and not to both, as for example Monks' Saṅgh. I; and also VI, VII and Nissag. XXIX which, doubtless because nuns were not supposed to dwell alone or go about singly (Saṅgh. III), could not be taken to apply to them. For this same reason their Saṅgh. III would have no point as a rule incumbent on monks; (2) monks' rules which could apply to nuns but which do not, for example Nissag. XI-XV, XVI, XXIV; (3) nuns' rules which could apply to monks but which

do not, for example Saṅgh. VII-X, and all of their Nissaggiyas.

Moreover, the position is even more intricate than it might appear. For example, Nuns' Nissag. I has an affinity with Monks' Nissag. XXI (not held in common); No. III is similar to Monks' Nissag. XXV (held in common); and Nos. VI and VII resemble Monks' Nissag. XXX (held in common). Further, Nuns' Saṅgh. VIII may be compared with Monks' Pāc. LXIII and LXXIX, for although they are not exactly similar, all three concur in their mention of some dissatisfaction evinced by a monk or nun after the settlement of a legal question or after the carrying out of a formal act by the Order. Again, there is a very marked correspondence between Nuns' Saṅgh. IX and Monks' Pāc. LXIV, with both of which Nuns' Pār. II may also be compared. Why the monks should incur a lesser penalty than the nuns for a similar kind of offence is a problem not yet solved, but it is an occurrence of some frequency, of which an instance is noticed by Bu. at *VA*. 902.

The reduction of the rules to the three categories mentioned above seems to me to strengthen the view that rules were not promulgated in advance of the commission of offences, but as a result, their formulation thus in the main depending upon conduct which had actually taken place. This hypothesis would account for the inclusion of identical rules entailing identical penalties in the Pātimokkha of both Orders; for the resemblance, but without actual identity, of rules found in one Pātimokkha to those found in the other; for the not negligible degree of overlapping where similar or comparable offences entail dissimilar penalties in the case of each Order; and for the non-appearance in one Pātimokkha or the other of rules which, from the point of view of their subject matter, might suitably have found a place in it. To ascribe the inclusion or exclusion of such rules to pure chance is no explanation. Had the rules been drafted in advance of the commission of offences, it would have been a comparatively simple matter for the early "editors" to have kept apart all of those, and not merely

a selection of them, which could have only a one-sided application, and to have set forth all the remainder as observable by members of both branches of the Order. But because the drafting of rule and penalty follows a less simple and less obvious course, we may justifiably consider the composition of the Pātimokkhas to have been determined by the compelling hand of historical event and happening.

The critics, whose complaints of the nuns' behaviour is shown to result in the formulation of rules for nuns, are for the most part the "modest nuns." Seventy-four times they are recorded to be vexed and annoyed. "People" are recorded to have made criticisms thirty-two times. To these must be added the complaints of a man, of a Licchavi, of the keeper of a field, of prostitutes, of parents and husband, of a family, once each; of a brahmin and of a guild, twice each; of nuns, three times; and of monks, four times. Only once, in Pāc. XXI, are no criticisms recorded, the nuns concerned telling other nuns, these the monks, and these the lord.

The locus of the introductory stories to all the rules in the Bhikkhunivibhaṅga is, with seven exceptions only, given as Sāvatthī. Four stories, Pāc. X, XXXIX, XL, LXXXI, are set in Rājagaha, two, Pāc. V and LVIII, in Kapilavatthu, and one, Pāc. LII, in Vesālī. Without attempting to draw any inference as to why such a huge majority are attached to Sāvatthī, it may not be uninteresting to look at those stories and their rules which are said to emanate from other places.

Pāc. X, which opens in the same way as Monks' Pāc. XXXVII, had to be set in Rājagaha because of its need to refer to a festival which used to be held on a mountain top nearby. This was made the occasion in the Monks' Pāc. for the prohibition of eating at the wrong time; while in the Nuns' Pāc. it gave rise to the ban on their seeing (*dassana*, also able to mean "perceiving, noticing") dancing, singing and music.[1]

[1] Possibly in Ancient India, as in old Malabar, singing and music took on the character of miming and acting. If so, "seeing" would be as apt a term as "hearing."

Pāc. XXXIX and XL are concerned with nuns' conduct during and after the rains. Similar events, connected with monks, are recorded in the *Mahāvagga*[1] when again the lord is said to have been in Rājagaha. This town therefore, besides its other claims to fame, may be regarded as a source of rules for the rains.

In Pāc. LXXXI, Thullanandā, although herself not particularly connected with Rājagaha, is shown in association with the schismatic monks headed by Devadatta. Now these, in Monks' Saṅgh. X, XI and Pāc. XXIX for example, are the leading personages in narratives which purport to refer to times when the lord was staying in Rājagaha, and thus themselves seem to have frequented this place. Because this Pāc. needed to make use of them, a good reason is forthcoming to account for its locus being given as Rājagaha.

Nuns' Pāc. LVIII appears to be complementary to Monks' Pāc. XXIII, the one rebuking nuns for not going to monks for exhortation, and the other rebuking monks for going to a nunnery to exhort nuns. Since Monks' Pāc. XXIII is for some reason set in Kapilavatthu, although the other exhortation rules belong to Sāvatthī, it is consistent to set the complementary rule for nuns also in Kapilavatthu. It may in fact have been the source of these two rules, for the legislation on exhortation went through several vicissitudes before being finally settled.

The motive ascribing Pāc. V to a time when the lord was likewise said to be staying at his birthplace, although less obvious, is more interesting. For here we may be up against a rule the need of which began to be felt at a comparatively early date. Mahāpajāpatī, one of the very few nuns shown to have direct access to the lord, is present, as recorded, and in converse with him. Yet, since she was his aunt, she could not have been much with him towards the end of his life when he came to reside more and more at Sāvatthī. Moreover, this Pāc. is very unusual in leading up to a rule through an

[1] *Vin.* i. 79, 137, 138.

"allowance." Perhaps in early days it may have been guidance enough to prescribe allowances, but later a number of causes led to their abuse and hence to the need for a stricter type of regulation, framed in rules and penalties. At all events allowances not seldom appear in contexts which may reasonably be considered to show the influence of some older tradition. I think, too, Indians loving personal cleanliness as they do, the question of the nuns washing themselves—the subject of this Pācittiya—would have required legislation reasonably soon after the inception of the female Order.

The rather elaborate introduction in Pāc. LII, whose locus is given as Vesālī, has no counterpart anywhere in the canon, nor is there any tradition specially connecting the group of six nuns with this place. In regard to the two monks mentioned, Kappitaka and Upāli, it is true that the *Petavatthu* associates Kappitaka with Vesālī, or more exactly with Kapinaccanā, a locality probably nearby, even perhaps the cemetery where according to Pāc. LII this monk was staying. But with no other canonical reference to Kappitaka, it seems very likely that the *Petavatthu* and its Commentary[1] placed him in Vesālī on the authority of this *Vinaya* story; and that this placed him here because it veritably was the place where the enraged nuns tried to murder him. He is rather a shadowy monk who fades from the picture, attention being diverted instead to Upāli, whom the nuns are recorded to have abused. Neither the Pācittiya nor its Commentary elucidates the identity of this Upāli, but the *D.P.P.N.* takes him to be the *vinaya* expert. The offence for which the rule legislates is abuse of a monk by a nun. Had the rule been concerned with attempted murder, it would have appeared in the Pārājika section, and Kappitaka might then have been more to the fore as the peg on which to hang the rule.

The group of six nuns, more frequently heard of when

[1] *Pv.* 49; *PvA.* 230.

the lord is not recorded to have been in Vesālī, are often present on occasions when he is said to have been in Sāvatthī.[1] Thus there is no particular reason to expect Vesālī to be the scene when the activities of these nuns are being recounted, any more than there is when the thera Upāli's name is mentioned. His journeyings must have been as extensive as any of the great disciples'.

The group of six nuns formed a useful body to which to fasten misdemeanours. The *D.P.P.N.* is of the opinion that the group of six monks was so named because of its six leaders, and that these had nuns also in their following: those referred to as the group of six. Certainly in Pāc. LVIII (*cf.* Monks' Pāc. XXIII) the two groups are depicted in connection with one another.

Whether these nuns numbered six, or were the followers of six leaders, or were so called because six was not reckoned among the "lucky" numbers, there are some cases where offences clearly could not have been perpetrated by nuns acting singly but only in concert; for example, when they went to see play-acting (Pāc. X), when they went to see a picture gallery (Pāc. XLI), when they travelled in a vehicle (Pāc. LXXXV), and when they bathed naked at a public ford (Pāc. II, XXI). For nuns were not allowed to go about alone (Saṅgh. III); therefore such offences had to be attributed to a group acting together. But other offences for which they are made responsible could have been committed as easily within the monastery precincts as in the world outside, and as easily by one nun as by several. In such conventual seclusion as existed, a nun would not have needed associates in order to spin yarn (Pāc. XLIII); to learn worldly knowledge (Pāc. XLIX), although if she wanted to teach it (Pāc. L) she would require other nuns as pupils; to wear women's ornaments (Pāc. LXXXVII); to use perfume and paint (Pāc. LXXXVIII); to bathe with scented ground sesamum (Pāc. LXXXIX); or to make a hoard of bowls (Nis. I).

[1] *Vin.* ii. 262, 266, 269, 271, 276; Nuns' Nis. I., Pāc. II, XXII.

The group of six monks is also recorded to have made a hoard of bowls (Monks' Nis. XXI), so that a certain balance is visible here, although the resulting rule is differently stated in the case of the two Orders.

I think it as valid to contend that one group did in fact copy the other in this acquisitive behaviour, or even unwittingly behaved in the same way, as it is to hold that the story leading up to the framing of the nuns' rule was copied, by the recensionists, from that of the monks'. For I think that had the group of six nuns been merely fictitious as a group, the "editors" would not have ascribed to them both various offences which could have been as easily attached to "a certain nun" without prejudicing the resulting rule, as well as various offences which had to be shown capable of perpetration only by a number of nuns acting together. That this course was not adopted appears to me to go to attest the historical reality of a group of nuns, for some reason numbered as six, and their position as the veritable authors of the offences imputed to them.

Ordination.—Two whole divisions, one consisting of ten and the other of thirteen Pācittiyas, Nos. LXI-LXX, Nos. LXXI-LXXXIII, are devoted to the topic of ordination. No other subject in the Bhikkhunivibhaṅga receives a comparable degree of attention. Hence ordination appears to be of outstanding interest and importance. The ceremony itself is not discussed. Of the twenty-four disqualifications precluding the admission of a woman into full membership of the Order, as laid down at *Vin.* ii. 271, only two, her age and training, are considered in the Pācittiyas. Together with these two points, the Pācittiyas on ordination are, among other matters, concerned with legislating for or against the admission of women in special circumstances: expectant and nursing mothers, married girls, maidens and probationers; with laying down the kind of treatment to be accorded newly ordained women; with insisting on the necessity to obtain the Order's "agreement" to train and the "agreement" to receive ordination, and also the "agreement" to confer it; with emphasising

the necessity to keep one's promise to ordain; and with regulating the number of times that each nun might ordain annually, and also the number of candidates whom she might ordain. The whole treatment is very thorough.

The word used throughout these Pācittiyas for "to ordain" is *vuṭṭhāpeti*, meaning literally "to raise up," but always explained by the relevant parts of the Old Commentary as *upasampādeti*, to confer the *upasampadā* ordination. The first step in joining the Order, *pabbajjā*, going forth (from home into homelessness), is not discussed, its occurrence being assumed already to have taken place.

But a complication as to the meaning of *vuṭṭhāpeti* arises through the use of this word in the rule of Nuns' Saṅgh. II. This, an *ad hoc* rule, makes it an offence for a nun to *vuṭṭhāpeti* a female thief who merits death if she has not obtained permission to do so, on the worldly side, from either a rajah, a guild or a company (*seṇi*); or on the religious side, from either an Order or a group, *unless* the woman seeking admission to the Order is one who is "allowable." The Old Commentary explains that there are two ways in which a woman is "allowable": either because she has gone forth among other sects or because she has gone forth among other nuns. These latter presumably mean those already attached to Gotama's Order, but belonging to some residence or boundary other than that to which the woman may be subsequently seeking admission.

Although the Old Commentary on Saṅgh. II fails to explain *vuṭṭhāpeti*,[1] in the "rule" of this Saṅgh. it would appear to mean neither *upasampādeti* nor *pabbajati*, to go forth. This latter word and its causative form, *pabbājeti*, to let go forth, although used throughout the introduction to this rule, are dropped by the rule itself. In their place it employs the term *vuṭṭhāpeti*, a word which, however, does not occur in the introductory

[1] *Cf. B.D.* ii. Intr., xxv, for some other examples of the *Old Comy's* omissions, and above, p. xx.

story. There are other occasions when the word used in a rule is more precise, more restricted or more inclusive in its scope than that used in the introduction to the rule. This too is a case where the word of the rule is more precise for its purposes, more technically correct than the word of the story.

For here *vuṭṭhāpeti* is meant to be synonymous neither with *upasampādeti* nor with *pabbājeti*. For whatever *vuṭṭhāpeti* may mean in the Pācittiyas, and the phrase *upasampadaṃ yāci*, she asked for the *upasampadā* ordination (to be conferred on her), occurring in Pāc. LXXVII and LXXVIII, strongly supports the Old Commentary's regular and undeviating Pācittiya interpretation of it by *upasampādeti*, the internal evidence of Saṅgh. II suggests nothing to imply that *vuṭṭhāpeti* stands there for receiving or conferring the *upasampadā* ordination. The woman thief, who eventually asked Thullanandā to let her go forth, had just run away from her husband and hoped to find sanctuary from his wrath among the nuns. But she had not reached a stage in the monastic career when she might be ordained as a full member. She is represented as asking for no more than to be allowed to go forth; and it was only in the very early stages of the monastic venture that those who wanted to adopt the religious life asked, and it was always the lord himself whom they are shown as asking, to go forth and to be ordained at one and the same time.

Moreover, in Saṅgh. II it seems as if *vuṭṭhāpeti* cannot mean the same as *pabbājeti*, to let go forth. It is used in connection with a woman thief in circumstances where, if an entrant were going forth for the first time, *pabbājeti* would be expected. A trace of the other meaning of *vuṭṭhāpeti* may therefore linger here, " to raise up " to a higher level of morality and spirituality, to admit a woman to conditions where she might come to see the error of her former ways.

But the usage of *vuṭṭhāpeti* here is also likely to depend I think on the exception which the rule makes legal: that of " receiving " (*vuṭṭhāpeti*) and without having

to get permission to do so from either the world or the cloister, a woman-thief who had already gone forth. It is I think because of this, because the woman whom the exception has in mind is envisaged as one already gone forth, some person or some Order having already allowed her to do so, *pabbājeti*, that were this word, *pabbājeti*, used in the rule a technical difficulty would arise. For a word having a technical sense would then be used not precisely in that sense. No one could go forth twice, unless in the meantime he had returned to the household life[1]; but the point of the exception to the rule is that such an action has not taken place. Hence in order to show that a nun was not allowing a woman-thief to go forth, as it were for the first time, a word which did not technically imply this had to be chosen. Thus the *vuṭṭhāpeti* of the rule is used in place of the *pabbājeti* of the introductory story.

We must further conclude that there is a difference in the technical significance of *vuṭṭhāpeti* as used in Saṅgh. II and as used in the Pācittiyas. In the former it has, because providing for the possibility that someone has already "gone forth," of necessity to bear some meaning that is different from this admittedly technical term. To "receive" or to "accept" into an Order is perhaps the nearest rendering for which there is any justification, especially if we take it to cover receiving or accepting a woman of doubtful character, with a view to her spiritual regeneration. This interpretation might be compared with the meaning the verb *ullumpati* apparently bears at *Vin.* i. 57–95. Here it is said that a man asking the monks for ordination should say, "may the Order, out of compassion for me, raise me up," *ullumpatu*. The Commentary, *VA.* 984, explains this as, "having made me arise from what is bad may they

[1] See *Vin.* ii. 279; if a woman has left the Order she is not a nun, and if she has joined other sects, and then comes back again and asks for the *upasampadā* to be conferred on her, she may not receive it. *Cf. Vin.* i. 69, where a similar ruling is made in regard to men who were formerly members of other sects.

(*i.e.*, the Order) establish me in what is good; or, having raised me from the status of a novice may they establish me in the status of a monk."

In the Pācittiyas, on the other hand, *vuṭṭhāpeti* appears to be closely connected with the business of ordaining, on the part of the nuns, a woman who had served her term as a probationer in an Order into full membership of that same Order. A fairly frequent definition of "nun" in *Vin.* iv. is "one ordained by both Orders." First, a woman had to be "ordained" by the nuns; then she had to pass a similar examination before the monks so as to complete her full ordination. Therefore two words were needed to distinguish these two parts of a woman's ordination ceremony. The nuns raised her up, *vuṭṭhāpeti*; the monks ordained her fully, *upasampādeti*, finishing what the nuns had begun. But the actual process of ordination was the same for the candidate, and the same questions were put to her, whether she was being examined by a body of nuns or by a body of monks.

Besides the word *vuṭṭhāpeti*, which is a key-word in Pāc. LXI-LXXXIII, several other terms of interest come to the fore in the course of these regulations for ordination, a few of which may now be considered.

In the first place, there is the word *sikkhamānā*. This, as meaning probationer, refers only to members of the female sex. It is a technical term for a female entrant of a certain standing and with certain duties to fulfil, and has no masculine counterpart. In this it differs from "novice." For *sāmaṇera* and *sāmaṇerī* both figure in their respective sides of the Order.

Technically a *sāmaṇera* is different in status from a *bhikkhu*, and a *sāmaṇerī* from both a *sikkhamānā* and a *bhikkhunī*. For these sometimes appear together as the five classes of people among whom it is legitimate to effect certain transactions,[1] for example giving or accepting robes in exchange (Monks' Nissag. V, Pāc.

[1] See, *e.g.*, *Vin.* i. 139, 140, 145.

XXV). Further, the five are differently defined.[1] That is to say, the definition of "nun" balances and resembles that of "monk"; the definition of "female novice" balances and resembles that of "male novice,"[2] "probationer" alone having no opposite number. Again, "male wanderer" is defined by excluding monk and male novice; "female wanderer" by excluding nun, probationer and female novice.[3] There is too the women's testimony, in Pāc. LXIV, that having been ordained, they are not probationers but nuns, and therefore are not to be ordered about by other nuns.

I should say that these five classes of persons represent a fundamental classification of the monastic personnel, and as such will be to some extent inclusive of other and differently divided classes, which may then be regarded as so many sub-divisions: a monk (or nun) who is a junior, *nava*, one of middle standing, an elder; a teacher, pupil, preceptor, one who shares a cell, and so forth.

In the second place, two other words of interest which occur in the ordination groups of rules are *gihigatā*, married girl, and *kumāribhūtā*, maiden. *Gihigatā*, meaning literally "one going (or gone) to a householder," and thus meaning a married girl or woman, or one who has intercourse with a man, is defined in the Old Commentary on Pāc. LXV as *purisantaragatā*, "one gone (or going) among men." *Kumāribhūtā*, "being a girl," must I think, as standing in antithesis to *gihigatā*, mean an unmarried woman, a maiden, or virgin. *Kumāribhūtā* is rather confusingly defined by the Old Commentary as *sāmaṇerī*, a woman novice. For although, as I have said, in the *Vinaya* "female novice" is differently defined from "probationer," yet in Pāc. LXXII and LXXIII it is clear that the "maiden" is thought of in terms more appropriate to a probationer than to a novice.

[1] See *Vin.* iv. 122, 343, and definitions of "monk" and "nun" in the old Comy.—*e.g.*, on the Pārājikas, and of "nun" constantly in *Vin.* iii. and iv. as "one ordained by both Orders."

[2] *Vin.* iv. 122.

[3] *Vin.* iv. 92, 285; *cf.* iv. 224.

Pāc. LXV makes it an offence for a nun to ordain "a *gihagatā* under twelve." But the question is, what exactly does this phrase mean? Does it mean a married girl less than twelve years old, or a girl who has been married for less than twelve years? Waldschmidt adopts the latter view,[1] apparently taking his stand on a phrase given by Bendall: *strī dvādaśavarsagṛhayuktā.*[1] If a girl were married at eight, which is still customary in parts of India, betrothal having taken place earlier, but if she were under twenty when she sought ordination, then she would not have been married for as many as twelve years, and this would seem to be her age as considered from the point of view of the legislation laid down in Pāc. LXV-LXVII.

Certainly a passage in Pāc. LXV, which describes the hardships young people were not able to endure, is used also in Monks' Pāc. LXV to show why persons under twenty, not under twelve, should not be ordained. Again when the age for ordaining "maidens" is being considered (Pāc. LXXI), twenty years is given as the minimum. I bring forward this internal evidence in support of Waldschmidt's view, which I think merits serious consideration. Against it may be set Bu.'s remarks at *VA.* 941 that, having given the "agreement as to ordination" to a married girl of ten, the *upasampadā* may be conferred when she has completed twelve years of age. This shows that Bu. at least was puzzled by the word *gihigatā.*

A main point concerning the ordination of a probationer, a married girl and a maiden is the illegality of conferring the *upasampadā* on her unless she has trained, under a nun, for two years in six rules: the first five *sīlas* and abstention from eating at the wrong time.

Three Pācittiyas govern the ordination of a married girl and three that of a maiden: neither must be ordained (1) if she has not attained the minimum age prescribed; (2) even if she is old enough but has not trained for two years in the six rules; and (3) even if she is old enough

[1] *Bruchstücke des Bhikṣunī-Prātimokṣa der Sarvāstivādins,* p. 138.

and has done the required training, but has not been agreed upon by the Order (as a suitable person to be ordained). The second and third clauses of each of these two groups have parallels in Pāc. LXIII, LXIV which, although omitting any reference to age, prohibit the ordination of a probationer, first, if she has not trained for two years in the six rules, and secondly if, even although she has trained, she is not agreed upon by the Order. Beyond the clause in Pāc. LXXX prohibiting ordination if she has not the consent of her parents or husband, only these two rules, as against the three each for the married woman and the maiden, concern themselves with a probationer's eligibility for ordination.

A reason for omitting to lay down a maximum age at which a probationer would be entitled to receive the *upasampadā*, is that this might be conferred on her, as on a married woman, however old she might be, there being no limit at the top end of the scale. But at the lower end, neither a maiden nor, or so it would appear, a married girl might be ordained while still under twenty. Now a probationer must be either married or not married. A widow, not being specially catered for in the ordination regulations, was perhaps regarded as ranking as a married woman for legislation purposes. And any woman, whether married or single, when she entered on the training (which is of course different from entering the Order) became technically a probationer. The deduction may therefore be made that a probationer must not be ordained if she were less than twenty, this assumption being tacitly conveyed by the legislation on the minimum age at which married and unmarried girls might receive the ordination. It is the same as the minimum age at which a boy might be ordained. And at *Vin.* ii. 271 it is said that she on whom the *upasampadā* is being conferred, without however specifying more fully what is to be understood by "she," must be asked if she has completed twenty years of age.

In all cases, whether a woman was specifically called a probationer, married woman or maiden, before she began the two years' training in the six rules she had to

obtain the Order's consent to enter upon this training (Pāc. LXIII, LXVI, LXXII), which was carried out under the guidance of some nun. This consent is called the "agreement as to training," *sikkhāsammuti*. At the end of her training when the probationer, married woman or maiden wanted to be ordained, she had to obtain from the Order a further agreement sanctioning this step, called the "agreement as to ordination," *vuṭṭhānasammuti*. If a woman was ordained before she had fully trained, there was an offence for the nun who ordained her. To guard against such a contingency, that part of the Order to which the ordaining nun belonged was made responsible for weighing the candidate's claims; it was the Order, and not a group or one nun, whom the candidate must ask for the agreement as to ordination. But if this were refused, and she were not agreed upon by the Order, *saṁghena asammatā*, even though she were of the right age and had trained properly, and a nun were to ordain her, that nun incurred an offence of expiation.

Another interesting word is *ūnadvādasavassā*, appearing to mean "one who is under twelve." She may not ordain (Pāc. LXXIV). But I do not think that "being under twelve" refers to her actual age, any more than I think that the same condition refers to the married girl's actual age. Since the minimum age for ordination has been laid down for married girls and for maidens, and since these together form a comprehensive class embracing every kind of probationer, for had widows been separately considered they would have been separately legislated for, to specify as twelve the minimum actual age at which a woman or girl, though described as neither probationer, married nor unmarried, might ordain, would betray such a gross inconsistency with those rules which speak of ordination age as being twenty as to reduce the legislation on these matters to an absurdity.

And I think that it was neither absurd nor careless enough to throw us back on the old argument of its composition being patchwork because it seems to entail

contradictory statements, an easy line to take when we are baffled, but unfair to the work of the early compilers. This I am convinced was more often subtle, delicate and reasonable than we sometimes give it credit for. Here, for example, before we condemn their work as invalid because of its seeming inconsistencies, it is necessary, in order to comprehend the gist and implications of Pāc. LXXIV, to study it both in conjunction with those Pācittiyas which legislate for the age at which a candidate might be ordained, and which appear to concur in their view of this being twenty, and also in conjunction with the next Pāc., No. LXXV.

Two words used here (Pāc. LXXV) provide a useful clue to support the conjecture that *ūnadvādasavassā* does not mean a girl under twelve years of age, but a nun who has not been ordained for as many as twelve years. These two words are *bhikkhunī* and *vuṭṭhāpana-sammuti*. The first is used in connection with *paripuṇṇadvādasavassā*, and clearly means a nun who has completed twelve years (as an ordained nun). This apposition of *bhikkhunī* and *paripuṇṇadvādasavassā* is very revealing, the more so since we do not find probationer, married girl or maiden described by the term *bhikkhunī*.

The second clue word is *vuṭṭhāpanasammuti*. This is an agreement which a nun who has, technically speaking, completed twelve years has to ask for from the Order if she wishes to carry out a monastic function for which, in regard to her standing in the Order, she is eligible. She does not have to ask, as do the probationer, married girl and maiden, for the *vuṭṭhānasammuti*, the agreement as to ordination, that is to be ordained. She has to ask instead for the *vuṭṭhāpanasammuti*, the "agreement to ordain." For *vuṭṭhāpana*, causative, with *sammuti*, means the agreement to cause ordination in others, to confer ordination on them, to ordain them before an Order of nuns. This Pācittiya shows this to be a privilege of a nun, but one which it is not legally valid to exercise if the nun who wishes to ordain has not herself completed twelve years as

an ordained nun. It is interesting to find at *Vin.* i. 59 a ruling which makes it an offence of wrong-doing for a monk to ordain if he is of less than ten years' standing, which means the lapse of less than ten years since his own ordination, combined with an "allowance" for a monk to ordain if he is of ten years' standing or more. This difference of two years, ten since ordination for a monk, twelve for a nun, not only indicates the detailed care lavished upon the ordination regulations. It also suggests the greater length of time that nuns were, at the time of the compilation of the *Vinaya*, supposed to need in order to qualify themselves for the office of ordaining other nuns.

The next Pācittiya, No. LXXVI, suggests that the agreement to ordain must be asked for by a nun each time she wishes to ordain a probationer. Caṇḍakālī is recorded to ask for this agreement, but to be refused it. She is called, as in her case is usual, "the nun Caṇḍakālī," although in Pāc. LXXIX she is, exceptionally, referred to as a probationer. One can only suppose this latter Pāc. to refer to a time previous to that referred to by Pāc. LXXVI and the other passages where Caṇḍakālī is called a "nun."

In addition, there is no clause connected with the *ūnadvādasavassā* corresponding to that for the probationer, married girl and maiden, stressing the need for her to have trained for two years in the six rules. This indicates that this, for the "one under twelve years," will have been a thing of the past, carried out by her before her own ordination, and for which she will have had to obtain from the Order first the agreement to train and then the agreement to be ordained, *vuṭṭhānasammuti*.

It would thus appear that on the two occasions when the word *ūnadvādassavassā* is used in the Bhikkhunīvibhaṅga, it does not refer to the woman's actual age, but to the number of years she had followed a certain calling: either that of a married woman or that of an ordained nun. To prohibit a nun, on pain of a penalty, to ordain others unless she herself had attained to

twelve years' standing as a nun, is to give time to test her integrity, her sense of responsibility and her value to the Order. To prohibit the ordination of a married girl unless she had completed twelve years of married life is to preserve and not to destroy domestic life; it calls to mind the four stages in a brahmin's career and the due regard paid there to his stage as a householder.

While a woman was still a probationer it would not appear compulsory for her to sever her ties with the world. Caṇḍakālī is recorded to have kept company with men and boys while she was a probationer. The disapprobation which was felt for her, although she herself was not censured, was transferred to the nun who ordained her, and it was made an offence for a nun to ordain a probationer who had behaved in this fashion (Pāc. LXXIX). Nuns it would therefore seem had no power sufficient to shut off intending nuns from the world; and neither should they in respect of these disregard it entirely.

In spite of Pasenadi's dictum[1] that once a woman had (so much as) gone forth, there was nothing (for those in the world) to do in regard to her, there was nevertheless the offence of ordaining a probationer if she had not the consent of her parents or husband. Since probationers could be ordained however old, so long as they were over twenty, this clause would appear to have young probationers in mind, and may perhaps be regarded as pointing to the practice of child-marriage.[2] In any case it provides one more instance of the care taken by the Order not lightly to ordain anyone still having duties to the world, which is also shown by the questions put to women, and to men too, at the time of their ordination in respect of their freedom from debt and their employment in a king's service.[3]

---

[1] *Vin.* iv. 226. *Cf. Vin.* i. 75, where this same view (in regard to men who have gone forth) is put into Bimbisāra's mouth.

[2] See my *Women under Primitive Buddhism*, p. 27 ff.

[3] *Vin.* ii. 271.

Besides the two divisions comprising the twenty-three rules for ordination, there are other occasions where the nuns' rules in treating of a similar kind of subject-matter are for the most part placed in proximity to one another.

There are, for example, the seven Nissaggiyas, IV-X, formulated to deter nuns from getting in exchange something which they fancied more than the commodity specified and earmarked by the donors as gifts now for an Order, now for a group, or now for one nun. Two rules, Pāc. XXXIX and XL, legislate for almstouring during and after the rains; while two more concerned with the rains, Pāc. LVI, LVII, cut into a small group of rules (Pāc. LVI-LIX) where, for the official carrying out of various transactions, such as the exhortation and the Pavāraṇā, nuns are shown to be dependent on monks. These four rules are the same as four of the eight *garudhammā*,[1] the chief, cardinal or important rules for nuns, so that the infringement of any of these four *garudhammā* is here shown to entail a penalty of expiation. A fifth "important rule" is repeated at Pāc. LII, which makes it an offence of expiation for a nun to abuse or revile a monk.

In assessing the significance of this rule, it must be remembered that monks incurred offences if they insulted or slandered other monks (Monks' Pāc. II, III), while for nuns there was a rule against cursing themselves or others, "others" being defined by the Old Commentary as "ordained" (Pāc. XIX), and also a rule against abusing a group (Pāc. LIII). Thus two rules against "abusing" stand together (Pāc. LII, LIII). Monks had also to be restrained from striking one another or using a threatening gesture (Monks' Pāc. LXXIV, LXXV). Clearly violence of speech or gesture was not exclusively a feminine trait.

If Pāc. LII is connected on the one hand with Pāc. LIII through the word "abuse," it is connected no less on the other with Pāc. LI through the word "monk."

[1] Given at *Vin.* ii. 255, iv. 52 (see *B.D.* ii. 268).

This rule recounts nuns' difficulties in entering a monastery not knowing whether monks were in it or gone out, their object apparently being to sweep the monastery and to put ready for the monks' use water for washing and drinking. The offence here was in entering a monastery without having obtained permission to do so. It was not in rendering these services to monks, which apparently, unlike washing a monk's robe for him (Monks' Nis. IV) or standing close to him with drinking water and a fan while he was eating (Nuns' Pāc. VI), remained permissible. It is noticeable in Pāc. VI that the rule is not formulated on the lines of the complaints made by the modest nuns—that a nun struck a monk with a fan, but on the lines of the situation postulated—that she was standing near him with a fan and drinking water while he was eating. This was made into the offence.

Pāc. XCIV and XCV make a kind of pair. The former prohibits a nun from sitting down in front of a monk without having asked for permission, the latter from asking him a question without having asked for permission. "Question" is taken by the Old Commentary to mean a question on the Suttantas, Vinaya or Abhidhamma. The difficulty arising from this last term has been discussed above.[1]

Other rules for nuns which may be classified together are the four against standing and talking with a man (Pāc. XI-XIV); the three against impolite behaviour when visiting at lay-people's houses (Pāc. XV-XVII); the one against bathing naked followed by the one prescribing the right measurement for bathing-cloths (Pāc. XXI, XXII); the eight dealing with various points connected with robes (Pāc. XXIII-XXX); the two about sharing a couch and a cover-and-cloak with another nun (Pāc. XXXI, XXXII); the three covering ordinary decent behaviour towards other nuns (Pāc. XXXIII-XXXV); the two against walking for alms in a dangerous district without a weapon

[1] P. x f.

(Pāc. XXXVII, XXXVIII); the four against indulging in various practices which were not censurable in laywomen: amusing oneself by visiting picture galleries, reposing in comfort, spinning yarn, doing domestic tasks[1] (Pāc. XLI-XLIV); the two restraining greed over food (Pāc. LIV, LV); and another group of ten rules also against doing things, chiefly for comfort and adornment, like women in the world (Pāc. LXXXIV-XCIII).

In view of these groupings, it would seem as if little support from the Bhikkhunivibhaṅga itself were forthcoming for Miss Bhagvat's statement that this treatise is patchwork, "a work done in a hurry, and signs of carelessness are obvious."[2] To take only one point: the grouping of offences of a related character is as thorough, if not more so, than is the case in the Monks' Vibhaṅga. I have attempted to show how thorough it is, although it is true that sometimes offences "which would naturally come together are found scattered in quite different parts of the same class."[3] This, however, is comparatively rare. A fairly good example is supplied by the last Pācittiya, No. XCVI, which is a rule against a nun's going to a village without wearing a bodice, *saṃkacchikā,* and which more naturally belongs to the group of rules on robes than to the isolated position which it occupies. Many of the rules which appear in isolation do so however because there are no others to which they are related in character.

The eight Pāṭidesaniyas form a complete group of related offences, being word for word the same as one another, except for the particular commodity which each names: ghee, oil, honey, molasses, fish, meat, milk, curds. If a nun who was not ill asked for any of these and ate them, there resulted an offence to be confessed by her. The offence did not lie in having

[1] There are other occasions where nuns are rebuked for behaving like women still leading a household life.

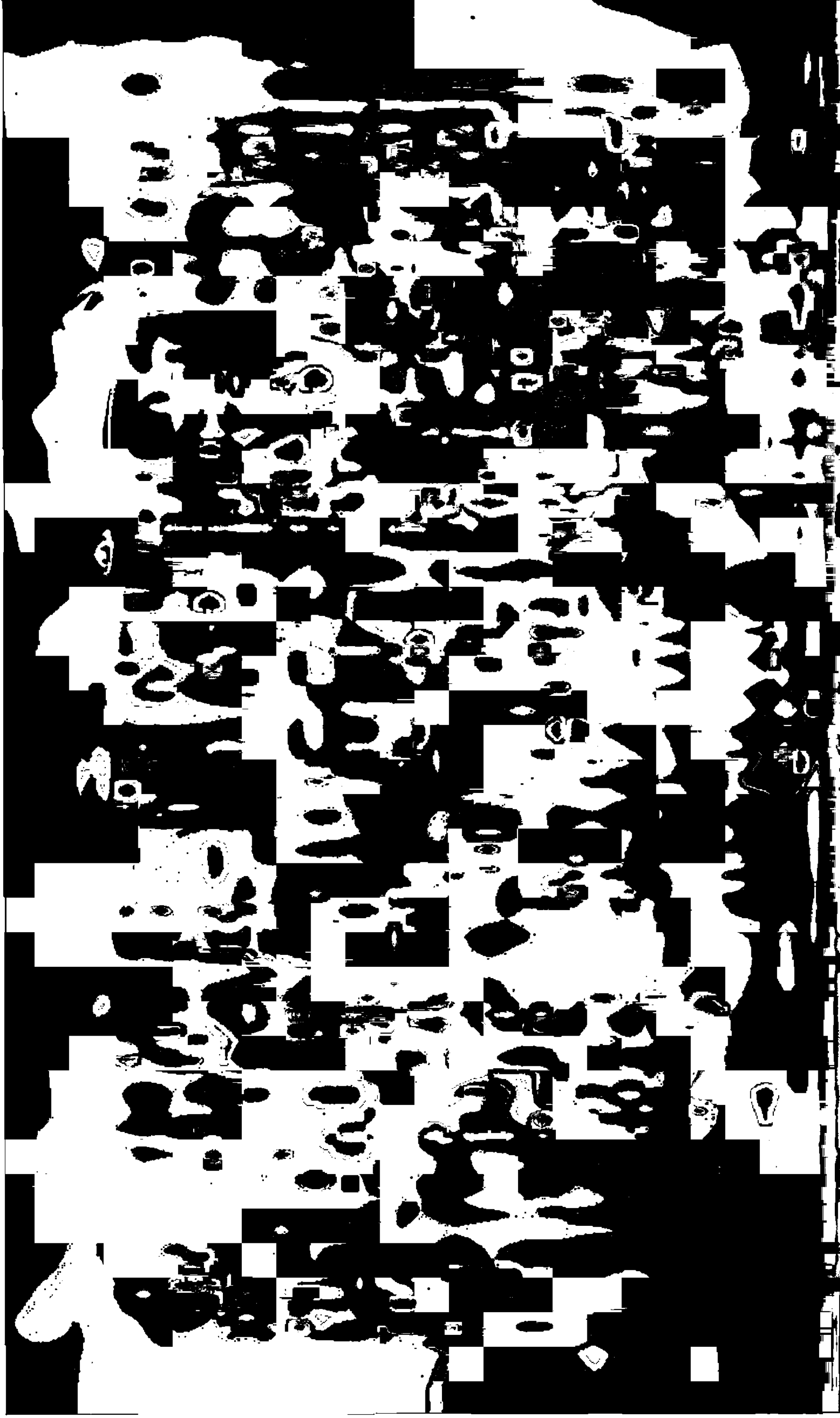
[2] *Early Bud. Jurisprudence,* p. 164.

[3] *Vin. Texts* i. Intr. xiv (referring to Monks' Vibhanga).

these things or in eating them, but in asking for them so as to eat them. The same notion is apparent in Nuns' Pāc. VII. "Asking for" would probably mean obtaining the articles of diet without waiting for them to be offered, and it was a greedy thing to do. There is no *pāṭidesaniya* offence for Thullanandā in Nis. IV where the lay follower, as recorded, offers her something and she chooses ghee; or for this same nun in Nis. V when she decides to have oil for the *kahāpaṇa* which a lay follower says he will deposit in a shop for her to get what she likes with it. For on neither of these occasions is she recorded to "ask for" anything, but merely to choose something in response to an offer freely made.

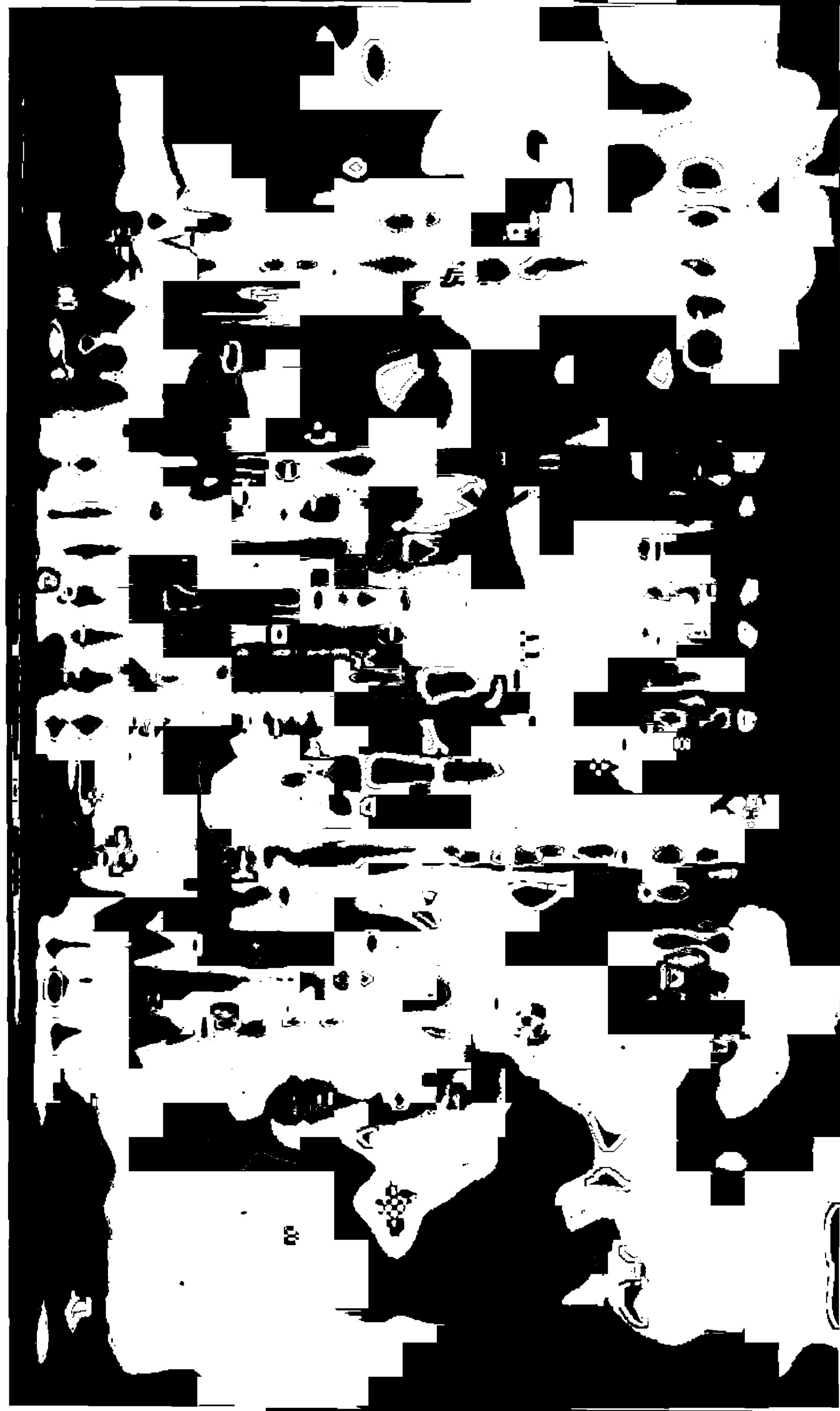
I. B. HORNER.

MANCHESTER, 1942.



CONTENTS

Nuns' Analysis



THE BOOK OF THE DISCIPLINE

VOLUME III.

Vinayapiṭaka

SUTTAVIBHAṄGA (PĀCITTIYA)

EXPIATION (PĀCITTIYA) LXI

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at one time the venerable Udāyin[1] was an archer,[2] and crows were unpleasant to him. He, having shot crows, having cut off their heads, put them in a row on a stake. Monks spoke thus:

" By whom, your reverence, were these crows deprived of life ?"

" By me, your reverences; crows are unpleasant to me." Those who were modest monks . . . spread it about, saying:

" How can the venerable Udāyin intentionally deprive a living thing of life?" . . .

" Is it true, as is said, that you, Udāyin, intentionally deprived a living thing of life ?"

" It is true, lord."

The enlightened one, the lord, rebuked him, saying:

" How can you, foolish man, intentionally deprive a living thing of life ? It is not, foolish man, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk should intentionally deprive a living thing of life, there is an offence of expiation." || 1 ||

Whatever means: . . . monk is to be understood in this case.

---

[1] Perhaps the same Udāyin as is mentioned at *Vin.* iii. 110, 119, 127, 130, 135, 187, 190 (see *B.D.* i.), and *Vin.* iv. 20, 61, 68 (see *B.D.* ii.).

[2] *issāsa*. *Cf. M.* iii. 1 (*issattha*); *A.* iv. 423. *VA.* 864 says when he was a householder he taught archers.

Intentionally means: a transgression committed knowingly, consciously, deliberately.[1]

Living thing means: it is called a living thing that is an animal.[2]

Should deprive of life means: if he cuts off the faculty of life, destroys it, harms its duration,[3] there is an offence of expiation. || 1 || [**124**]

If he thinks that it is a living thing when it is a living thing, (and) deprives it of life, there is an offence of expiation. If he is in doubt as to whether it is a living thing, (and) deprives it of life, there is an offence of wrong-doing.[4] If he thinks that it is not a living thing when it is a living thing, there is no offence.[4] If he thinks that it is a living thing when it is not a living thing, there is an offence of wrong-doing. If he is in doubt as to whether it is not a living thing, there is an offence of wrong-doing. If he thinks that it is not a living thing when it is not a living thing, there is no offence. || 2 ||

There is no offence if it is unintentional; if (he is) not thinking; if he does not know; if he is not meaning death[5]; if he is mad, if he is the first wrong-doer. || 3 || **2** ||

The First

---

[1] = *Vin.* iii. 73. See *B.D.* i. 126 and n. 3.
[2] Depriving human beings of life is dealt with in Defeat III.
[3] = *Vin.* iii. 73 (*B.D.* i. 126).
[4] *v.l.* *āpatti pācittiyassa*. See *Vin.* iv. 361.
[5] *Cf.* *Vin.* iii. 78 (*B.D.* 136); *B.D.* ii. 225, 229, 262.

EXPIATION (PĀCITTIYA) LXII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six monks knowingly made use of[1] water that contained living things. Those who were modest monks . . . spread it about, saying:

"How can this group of six monks knowingly make use of water that contains living things?" . . .

"Is it true, as is said, that you, monks, knowingly made use of water that contained living things?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How can you, foolish men, knowingly make use of water that contains living things? It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk should knowingly make use of water that contains living things, there is an offence of expiation." || **1** ||

Whatever means: . . . monk is to be understood in this case.

He knows means: he knows by himself or others tell him.[2]

That contains living things means: if, knowing (this), he makes use of it knowing that "they will die from (this) use," there is an offence of expiation. || 1 ||

---

[1] *paribhuñjati*. *Vin. Texts* i. 46 renders by "drink." Bu. at *VA*. 865 mentions this, and also other uses of water, for washing (bowls *e.g.*), for bathing, and for sprinkling. *Cf.* Pāc. XX. See rules for filtering drinking water at *Vin.* ii. 118, and Introductory story to 31st Jātaka.

[2] *Cf. Vin.* iv. 49, 67.

If he thinks that it contains living things when it contains living things (and) makes use of it, there is an offence of expiation. If he is in doubt as to whether it contains living things (and) makes use of it, there is an offence of wrong-doing.[1] If he thinks that it does not contain living things when it contains living things (and) makes use of it, there is no offence.[1] If he thinks that it contains living things when it does not contain living things, there is an offence of wrong-doing. If he is in doubt as to whether it does not contain living things, there is an offence of wrong-doing. If he thinks that it does not contain living things when it does not contain living things, there is no offence. || 2 ||

There is no offence if he makes use of it not knowing that it contains living things, knowing that it does not contain living things, knowing that they will not die from this use; if he is mad, if he is the first wrong-doer. || 3 || **2** ||

The Second [**125**]

[1] *v.l. āpatti pācittiyassa,* offence of expiation. See *Vin.* iv. 361.

EXPIATION (PĀCITTIYA) LXIII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six monks knowingly opened up[1] for a further (formal) act[2] a legal question[3] settled[4] according to rule, saying:

" The (formal) act is not carried out,[5] the (formal) act is badly carried out, the (formal) act should be carried out again, it is not settled, it is badly settled, it should be settled again."

Those who were modest monks . . . spread it about, saying: " How can this group of six monks knowingly open up . . . ' . . . it should be settled again ' ?" . . .

" Is it true, as is said, that you, monks, knowingly opened up . . . ' . . . it should be settled again ' ?"

" It is true, lord."

The enlightened one, the lord, rebuked them, saying:

" How can you, foolish men, knowingly open up . . . ' . . . it should be settled again ' ?" It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk should knowingly open up for a further (formal) act a legal question settled according to rule, there is an offence of expiation." || 1 ||

Whatever means: . . . monk is to be understood in this case.

He knows means: either he knows by himself, or others tell him, or (someone) tells him.[6]

---

[1] *ukkoṭeti*. *Cf. Vin.* ii. 94, which refers to this Pāc.; also *Vin.* iv. 151.

[2] *punakammāya*, or action, proceedings, adjustment. *Cf.* same expression at *Vin.* ii. 303. For " formal acts " and wrong and right ways of carrying them out, see *Vin.* i. 315 ff.

[3] *adhikaraṇa*. *Cf. Vin.* iii. 164 = *B.D.* i. 282 and n. 5. See *Vin.* iii. 168 = *B.D.* i. 290, and S. Dutt, *Early Bud. Monachism*, 153 ff.

[4] *nihata*. [5] *akata*. [6] *Cf. Vin.* iii. 265; iv. 49, 67.

According to rule means: carried out according to rule, according to discipline, according to the teacher's instruction,[1] this means according to rule.

Legal question means: there are four (kinds of) legal questions: legal questions arising out of disputes, legal questions arising out of censure, legal questions arising out of transgressions, legal questions arising out of obligations.[2]

Should open up for a further (formal) act means: if he opens it up, thinking: 'The (formal) act was not carried out, the (formal) act was badly carried out, the (formal) act should be carried out again, it was not settled, it was badly settled, it should be settled again,' there is an offence of expiation. || 1 ||

If he thinks that it is a legally valid act when it is a legally valid act, (and) opens it up, there is an offence of expiation. If he is in doubt as to whether it is a legally valid act, (and) opens it up, there is an offence of wrong-doing. If he thinks that it is not a legally valid act when it is a legally valid act, there is no offence.[3] If he thinks that it is a legally valid act when it is not a legally valid act, there is an offence of wrong-doing. If he is in doubt as to whether it is not a legally valid act, there is an offence of wrong-doing. If he thinks that it is not a legally valid act when it is not a legally valid act, there is no offence.[4] || 2 ||

There is no offence if he opens it up knowingly, thinking: 'The (formal) act was carried out according to what is not the rule, or by an incomplete congregation, or against one who is not suitable for a (formal) act '[5]; if he is mad, if he is the first wrong-doer. || 3 || **2** ||

The Third [**126**]

[1] *Cf. Vin.* ii. 95; iv. 152; also *D.* ii. 124 ff.
[2] = *Vin.* ii. 88 = iii. 164 (= *B.D.* i. 282) = *Vin.* iv. 238.
[3] *v.l. āpatti pācittiyassa* (offence of expiation), *Vin.* iv. 361.
[4] = *Vin.* iv. 37, 152. *Cf.* also *Vin.* iii. 174 (= *B.D.* i. 302) = 177 = 179 = 186, at all of which the last clause ends *āpatti dukkaṭassa*.
[5] *Cf. Vin.* iv. 37, 126, 152, 153; v. 221.

EXPIATION (PĀCITTIYA) LXIV

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the venerable Upananda, the son of the Sakyans, having fallen into the offence of intentional emission of semen,[1] said to his brother, the monk who shared his cell:

"I, your reverence, have fallen into the offence of intentional emission of semen; do not tell anyone else."

Now at that time a certain monk, having fallen into the offence of intentional emission of semen, asked the Order for probation[2] on account of this offence. The Order granted him probation on account of this offence. He, being under probation, having seen that monk, spoke thus:

"I, your reverence, having fallen into the offence of intentional emission of semen, asked the Order for probation on account of this offence. The Order granted me probation on account of this offence of his,[3] so I am under probation. I, your reverence, am experiencing a feeling, let the venerable one conceal me, saying: 'He is experiencing a feeling.'[4]"

"But, your reverence, does another who falls into this offence also act likewise?"

"Yes, your reverence."

"Your reverence, this venerable Upananda, the son of the Sakyans, having fallen into the offence of intentional emission of semen, said to me: 'Do not tell anyone.'"

---

[1] Formal Meeting, I. See *Vin.* iii. 112=*B.D.* i. 196. *Cf.* also Pāc. IX.

[2] *parivāsa.* See *B.D.* i. 196, n. 3 for *Vin.* references to "probation," and S. Dutt, *Early Bud. Monachism*, p. 168.

[3] *tassa me saṁgho tassā āpattiyā* . . .

[4] *vediyām' ahaṃ āvuso vediyatī ti maṃ āyasmā dhāretu.*

"But are you, then, your reverence, not concealing[1] (him)?"

"Yes, your reverence."

Then that monk told this matter to the monks. Those who were modest monks . . . spread it about, saying:

"How can this monk knowingly conceal a monk's very bad offence?"[2] . . .

"Is it true, as is said, that you, monk, knowingly concealed a monk's very bad offence?"

"It is true, lord."

The enlightened one, the lord, rebuked him, saying:

"How can you, foolish man, knowingly conceal a monk's very bad offence? It is not, foolish man, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk should knowingly conceal[1] a monk's very bad offence,[2] there is an offence of expiation." || 1 ||

Whatever means: . . . monk is to be understood in this case.

A monk's means: another monk's.

He knows means: either he knows by himself or others tell him or (someone) tells him.[3] [127]

Very bad offence means: both the four involving defeat and the thirteen entailing a formal meeting of the Order.[4]

Should conceal means: if he thinks, 'Knowing this they will reprove him, they will remind him, they will jeer at him, they will scoff at him, they will shame him,[5] I will not tell,' in the mere fact that responsibility is thrown off,[6] there is an offence of expiation. || 1 ||

If he thinks that it is a very bad offence when it is a very bad offence (and) conceals it, there is an offence of expiation. If he is in doubt as to whether it is a very

[1] *paṭicchādeti*. *Cf.* Nuns' Pār. II, *vajjapaṭicchādikā*.
[2] *duṭṭhullā āpatti*. *Cf. B.D.* ii. 219.
[3] *Cf. Vin.* iii. 266; iv. 49, 67, and above, pp. 3, 5.
[4] = *Vin.* iv. 31.
[5] *khuṃseti vambheti maṅkuṃ karoti*; *cf. Vin.* iv. 7.
[6] *dhuraṃ nikkhittamatte*. *Cf. dhuraṃ nikkhipati* at *Vin.* iii. 50 = *B.D.* i. 82.

bad offence (and) conceals it, there is an offence of wrong-doing. If he thinks that it is not a very bad offence when it is a very bad offence (and) conceals it, there is an offence of wrong-doing. If he conceals an offence that is not a very bad one, there is an offence of wrong-doing. If he conceals a transgression[1] that is very bad or that is not very bad of one who is not ordained,[2] there is an offence of wrong-doing. If he thinks that it is a very bad offence when it is not a very bad offence, there is an offence of wrong-doing. If he is in doubt as to whether it is not a very bad offence, there is an offence of wrong-doing. If he thinks that it is not a very bad offence when it is not a very bad offence, there is an offence of wrong-doing.[3] || 2 ||

There is no offence if he does not tell, thinking: "There will come to be quarrel or dispute or strife or contention for the Order"; if he does not tell, thinking: "There will come to be a schism in the Order or dissension in the Order"[4]; if he does not tell, thinking: "This one, harsh, rough, will be an obstacle to life or to the Brahma-life"[5]; if he does not tell, not seeing other suitable monks; if he does not tell (though) not desiring to hide[6] (him); if he does not tell, thinking: "It will be evident from his own action"; if he is mad, if he is the first wrong-doer.[7] || 3 || **2** ||

The Fourth

[1] *ajjhācāra*. *Cf. Vin.* iii. 121 = *B.D.* i. 202, where see n. 3. Also *cf. Vin.* iv. 32.

[2] *VA.* 866 says that the very bad ones are the above, while the not very bad ones are in the remaining five classes of offence.

[3] *anāpatti*, *v.l.* at *Vin.* iv. 361. But *cf. Vin.* iv. 32 (*B.D.* ii. 222), which also see for the whole passage.

[4] = *Vin.* iv. 37, 153, 217. *Saṅghabheda* and *saṅgharāji* discussed at *Vin.* ii. 203, 204, referred to at *VbhA.* 428. See S. Dutt, *Early Bud. Monachism*, p. 193 ff.

[5] These are the last two of the ten dangers mentioned at *Vin.* [illegible] 112-3, 169.

[6] *na chādetukāma*—*i.e.*, the offence.

[7] With this paragraph, *cf. Vin.* iv. 217, where, in their Defeat II, similar exceptions are made for the nuns.

EXPIATION (PĀCITTIYA) LXV

. . . at Rājagaha in the Bamboo Grove at the squirrels' feeding-place. Now at that time in Rājagaha[1] a group of seventeen boys were friends; of these the youth Upāli[2] was the chief. Then it occurred to Upāli's parents: "By what means could Upāli, after our demise, live at ease and not be in want?" Then it occurred to Upāli's parents: "If Upāli should learn writing,[3] so would Upāli, after our demise, live at ease and not be in want." Then it occurred to Upāli's parents: "But if Upāli learns writing, [128] his fingers will become painful. If Upāli should learn calculation,[4] so would Upāli, after our demise, live at ease and not be in want." Then it occurred to Upāli's parents: "But if Upāli learns calculation, his breast will become painful.[5] If Upāli should learn money-changing,[6] so would Upāli, after our demise, live at ease and not be in want." Then it occurred to Upāli's parents: "But if Upāli learns money-changing, his eyes will become painful. Now there are these recluses, sons of the Sakyans,

---

[1] From here to p. 12 below, "pleasing those who are not (yet) pleased" = *Vin.* i. 77-78, which in the phrase *yathādhammo kāretabbo* refers to this Pāc. rule.

[2] *Vin. Texts* i. 201, n. 1, "different from the famous Upāli who belonged to the chief disciples of Buddha; the latter came not from Rājagaha, but from the Sakya country."

[3] *lekhaṃ sikkheyya*. *VA*. 867 says: 'his fingers will become painful with writing (*likhantassa*) syllables (*akkharāni*).' On writing, in *Vinaya*, see *Vin. Texts* I. xxxii ff.; *B.D.* i. 131, n. 1.

[4] *gaṇanā*. *Cf. Vin.* iv. 7 (=*B.D.* ii. 176).

[5] *VA*. 867: there must be much thought for learning calculation.

[6] *rūpaṃ sikkheyya*. *VA*. 867 says: 'for learning *rūpasutta*, *kahāpaṇas* must be looked at turning them over and over.' Therefore *rūpa* here seemed connected with the usual medium of exchange; I follow *Vin. Texts* i. 201 in adopting this translation in preference to 'drawing' or 'painting,' or other possible meanings given in *P.E.D.* under art. *rūpa*.

pleasant in habit,[1] pleasant in conduct; having eaten good meals they lie down on beds sheltered from the wind.[2] Now if Upāli should go forth among the recluses, the sons of the Sakyans, so would Upāli, after our demise, live at ease and not be in want."

The boy Upāli heard this conversation of (his) parents. Then the boy Upāli approached those boys, and having approached he spoke thus to those boys: "Come, masters,[3] we will go forth among the recluses, sons of the Sakyans."

"If you, master, will go forth, we likewise will also go forth."

Then these boys, having each approached (his) parents, spoke thus:

"Consent that I may go forth from home into homelessness."

Then the parents of those boys consented, thinking: "All these boys desire the same thing, they are bent on what is good." These, having approached monks, asked for the going forth. The monks let them go forth, they conferred the *upasampadā* ordination on them. Getting up in the night towards dawn, these cried out:

"Give conjey, give rice,[4] give solid food."

The monks spoke thus: "Wait, your reverences, until it turns light."[5] Should there be conjey, you shall drink it; should there be rice, you shall partake of it; should there be solid food, you shall eat it. But should there not be conjey or rice or solid food, having walked for alms, you shall eat."

But those monks, being spoken to thus by the monks, cried out just the same[6]: "Give conjey, give rice, give solid food," and they soiled the bedding and made it wet.[7]

The lord, getting up in the night towards the dawn,

---

[1] *sukhasīlā*. [2] =*e.g., Vin.* i. 57, 72. [3] *ayyo*.

[4] *bhatta*. *Cf. Vin.* iv. 259-60 (*B.D.* ii. 149).

[5] *ratti vibhāyati*, said of the night brightening into day or dawn. *Cf. D.* ii. 148.

[6] *yeva*. [7] *Cf. Vin.* iii. 227.

heard the noise of the boys, and hearing (it) he addressed the venerable Ānanda, saying:

"Why ever, Ānanda, is there this noise of boys?"

Then the venerable Ānanda told this matter to the lord. Then the lord, on this occasion, in this connection, having had the Order of monks convened, questioned the monks, saying: **[129]**

"Is it true, as is said, monks, that monks knowingly conferred the *upasampadā* ordination on an individual[1] under twenty years of age?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can these foolish men knowingly confer the *upasampadā* ordination on an individual under twenty years of age? Monks, an individual under twenty years of age is not able to endure cold, heat, hunger, thirst, contact with gadflies, mosquitoes, wind and sun, creeping things, abusive hurtful language; he is not the kind (of person) who endures bodily feelings which, arising, are painful, acute, sharp, shooting, disagreeable, miserable, deadly.[2] But, monks, an individual of twenty years of age is able to endure cold, heat . . . miserable, deadly. Monks, this is not for pleasing those who are not (yet) pleased . . .[3] And thus, monks, this rule of training should be set forth:

Whatever monk should knowingly confer the *upasampadā* ordination on an individual under twenty years of age, both that individual is not ordained and these monks are blameworthy; this is for him[4] an offence of expiation." || **1** ||

[1] *puggala*, individual; unfortunately not defined in *Old Comy.* Probably wrong to render "a man" here, for there is the word *purisa*, defined at *Vin.* iv. 334 as "attained to twenty years of age." See Intr. xxii. ff.

[2] = *Vin.* iv. 321 = *M.* i. 10 = *A.* ii. 117 = 143 = iii. 163 = v. 132. Last clause only at *Vin.* i. 302, 303; *A.* iii. 143.

[3] To here from beginning = *Vin.* i. 77-78.

[4] *idaṃ tasmiṃ*—*i.e.*, probably the preceptor. See *Old Comy.* below, end of **2**, 1.

Whatever means: . . . monk is to be understood in this case.

He knows means: either he knows by himself or others tell him or (someone) tells (him).[1]

Under twenty years of age means: not attained to twenty years of age.[2]

If he thinks, "I will confer the *upasampadā* ordination," (and) looks about for a group[3] or for a teacher[4] or for a bowl[5] or for a robe,[5] or if he determines a boundary,[6] there is an offence of wrong-doing. As a result of the motion[7] there is an offence of wrong-doing; as a result of two proclamations[8] there are offences of wrong-doing. At the end of the proclamations,[9] there is an offence of expiation for the preceptor,[10] an offence of wrong-doing for the group and for the teacher. || 1 ||

If he thinks that he is under twenty years of age when he is under twenty years of age, (and) confers the

[1] *Cf. B.D.* ii. 161.

[2] *Cf.* below, p. 381.

[3] *gaṇa*, two to four monks, as opposed to both *saṁgha*, five or more monks, and *puggala*, one individual (monk). *Cf.* pp. 184, 361 f. below with this passage.

[4] *ācariya*. Allowed at *Vin.* i. 60, where relationship of *ācariya* to *antevāsika*, pupil, is set forth.

[5] Symbols of entry into the Order. A person had to be in possession of a bowl and robe before receiving the *upasampadā* ordination; *cf. Vin.* i. 90.

[6] A new boundary, according to *VA.* 867. See *Vin.* i. 106, where the right way to determine a boundary is given.

[7] *ñatti*. See S. Dutt, *Early Bud. Monachism*, p. 178, for view that *upasampadā* is the third stage in evolution of ordination. At *Vin.* i, 56 it is allowed to confer the *upasampadā* by a *ñatticatuttha kamma*, a formal act at which the motion is put and then followed by three proclamations.

[8] *kammavācā*.

[9] *Cf. Vin.* iii. 174, 176, 179 (=*B.D.* i. 302, 307, 312).

[10] *upajjhāya*. See *Vin. Texts* i. 178, n. 2 for discussion of distinction between this and *ācariya*, teacher. The editors, referring to *Vin.* i. 56, 57 and above passage, say that *upajjhāya* "was considered as the more important of the two," and had a more prominent part in the *upasampadā* service. See also S. Dutt, *Early Bud. Monachism*, p. 181.

upasampadā ordination (on him), there is an offence of expiation. If he is in doubt as to whether he is under twenty years of age, and confers the *upasampadā* ordination (on him), there is an offence of wrong-doing. If he thinks that he has completed twenty years of age when he is under twenty years of age, (and) confers the *upasampadā* ordination (on him), there is no offence.[1] If he thinks that he is under twenty years of age when he has completed twenty years of age, there is an offence of wrong-doing. If he is in doubt as to whether he has completed twenty years of age there is an offence of wrong-doing. If he thinks that he has completed twenty years of age when he has completed twenty years of age, there is no offence.[2] || 2 ||

There is no offence if he confers the *upasampadā* ordination on one under twenty years of age thinking that he has completed twenty years of age[3]; if he confers the *upasampadā* ordination on one who has completed twenty years of age thinking that they are completed[3]; if he is mad, if he is the first wrong-doer.[2] || 3 || 2 ||

The Fifth [**130**]

[1] *VA*. 867, one who has completed twenty years from (the time of) taking on re-instatement (*paṭisandhi*), that is from the time of conception.

[2] *Cf.* below, p. 370.

[3] This exception to the rule is given also in preceding paragraph.

EXPIATION (PĀCITTIYA) LXVI

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a certain caravan was desirous of going from Rājagaha to the south.[1] A certain monk spoke thus to these people: "I will go together with the venerable ones."[2]

"But we, honoured sir, shall evade the tax."[3]

"Do you understand (how to do so), sirs?" Then the overseers[4] heard: "A caravan will evade the tax." They infested the way.[5] Then these overseers, having seized and ransacked that caravan, spoke thus to that monk:

"How is it that you, honoured sir, knowingly go together with a caravan (set on) theft[6]?" (and) having detained him they set him free.[7] Then that monk, having arrived at Sāvatthi, told this matter to the monks. Those who were modest monks . . . spread it about, saying:

"How can a monk, having arranged together with a caravan (set on) theft, knowingly go along the same high road?" . . .

"Is it true, as is said, that you, monk, . . . knowingly went along the same high road?"

"It is true, lord."

The enlightened one, the lord, rebuked him, saying:

---

[1] = *Vin.* iv. 79 (*B.D.* ii. 322). *VA.* 868 says *paṭiyālokan ti suriyālokassa paṭimukhaṃ pacchimadisan attho*: it means facing the light of the sun, the western quarter. *D.P.P.N.*, on the contrary, calls it "a place near Rājagaha."

[2] *āyasmantehi*. Rare for a monk to address lay people in this way.

[3] *suṅkaṃ pariharati*. *Cf. Vin.* iii. 52 (= *B.D.* i. 87) where this is a *dukkaṭa* offence for a monk.

[4] *kammikā*, which at *VA.* 868 is expld. as *suṅkaṭṭhāne kammikā*, overseers, superintendents at the customs place.

[5] *Cf. Asl.* 366. [6] *theyyasattha*. [7] *paṭibuddhitvā muñciṃsu.*

"How can you, foolish man, having arranged together with a caravan (set on) theft, knowingly go along the same high road? It is not, foolish man, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk, having arranged together with a caravan (set on) theft, should knowingly go along the same high road, even among villages, there is an offence of expiation."[1] || **1** ||

Whatever means: . . . monk is to be understood in this case.

He knows means: either he knows by himself, or others tell him, or (someone) tells him.[2]

Caravan (set on) theft means: they are thieves who have done the deed or who have not done the deed[3]; or they go for the robbing of kings or they evade the tax.

Together with means: together.[4]

Having arranged means: if one arranges, saying, "We are going, reverend sir, we are going, honoured sir, we are going, honoured sir, we are going, reverend sir, we are going either today or tomorrow or the next day," there is an offence of wrong-doing.

Even among villages means: in a village close enough for a cock (to walk), among every (such) village, there is an offence of expiation. For every half yojana in what is not a village, in the jungle, there is an offence of expiation. || 1 || [**131**]

If he thinks that a caravan is (set on) theft when the caravan is (set on) theft, and having arranged, goes along the same high road, even among villages, there is an

---

[1] *Cf.* Pāc. XXVII.; *B.D.* ii. 289.

[2] *Cf.* above, pp. 5, 8.

[3] *corā katakammā vā honti akatakammā vā*—*i.e.*, thieves who have or who have not committed a theft. *Cf. M.* i. 448; *A.* iii. 102; *Vism.* 180; *Jā.* iii. 34 (*māṇava*=*cora*, *MA.* iii. 164; *AA.* iii. 271).

[4] *saddhin ti ekato. Cf. Vin.* iii. 121, 188, 192 (=*B.D.* i. 202, 332, 337). From here to end of || 1 || *cf. Vin.* iv. 63 (*B.D.* ii. 290).

offence of expiation. If he is in doubt as to whether a caravan is (set on) theft . . . offence of wrong-doing. If he thinks that a caravan is not (set on) theft when the caravan is (set on) theft . . . no offence. If monks arrange (and) the people do not arrange, there is an offence of wrong-doing. If he thinks that the caravan is (set on) theft when the caravan is not (set on) theft, there is an offence of wrong-doing. If he is in doubt as to whether the caravan is not (set on) theft, there is an offence of wrong-doing. If he thinks that the caravan is not (set on) theft when the caravan is not (set on) theft, there is no offence. || 2 ||

There is no offence if they go not having arranged; if the people arrange (and) monks do not arrange; if they go without (making) a rendezvous; if there are accidents; if he is mad, if he is the first wrong-doer.[1] || 3 || **2** ||

The Sixth

[1] *Cf.* Pāc. XXVII, XXVIII (*B.D.* ii. 291, 294), and below, p. 20.

EXPIATION (PĀCITTIYA) LXVII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a certain monk, going to Sāvatthī through the Kosalan districts, passed by a certain village-gate. A certain woman, having quarrelled with her husband, having departed from the village, having seen that monk, spoke thus: "Where, honoured sir, will the master go?"

"I, sister, will go to Sāvatthī."

"I will go together with the master."

"If you wish to,[1] sister," he said.

Then that woman's husband, having departed from the village, asked people: "Have the masters seen such and such a woman?"[2]

"She, master, is going along with one who has gone forth." Then that man, having followed after, having seized that monk, having thrashed him, set him free. Then that monk, incensed,[3] sat down at the foot of a certain tree. Then that woman spoke thus to that man:

"Master, that monk did not make me come out[4]; but it is I myself who am going along together with this monk. This monk is innocent[5]; go along, apologise to him." Then that man apologised to that monk. Then that monk, having arrived at Sāvatthī, told this matter to the monks. Those who were modest monks . . . spread it about, saying:

---

[1] *eyyâsi.*

[2] *evarūpaṃ itthiṃ.* *Cf.* *Vin.* i. 76, *evarūpaṃ dārakaṃ.*

[3] *padhūpento*; *padhūpāti* usually meaning 'to blow forth smoke or flames,' and *padhūpita*, 'reeking, smoked out.' *Cf.* *padhūpāsi*, *Vin.* iv. 109. *VA.* 869 says: *pajjhāyanto attānaṃ yeva paribhāsanto nisīdi*, downcast, he sat down reviling just himself.

[4] *nippātesi*=*nikkhāmesi*, *VA.* 869.

[5] *akāraka*, one who has done nothing, therefore no wrong, thus innocent, blameless.

"How can a monk, having arranged together with a woman, go along the same high road?" . . .

"Is it true, as is said, that you, monk, [132] having arranged together with a woman, went along the same high road?"

"It is true, lord."

The enlightened one, the lord, rebuked him, saying:

"How can you, foolish man, having arranged together with a woman, go along the same high road? It is not, foolish man, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk, having arranged together with a woman, should go along the same high road, even among villages, there is an offence of expiation."[1] || 1 ||

Whatever means: . . . monk is to be understood in this case.

Woman means: a human woman, not a female yakkha, not a female departed one, not a female animal; she is intelligent, competent to know good speech, bad speech, what is lewd, what is not lewd.[2]

Together with means: together.[3]

Having arranged means: if one arranges, saying, 'We are going, sister, we are going, master, we are going, master, we are going, sister, we are going either today or . . . (see Pāc. XXVII, 3, 1; LXVI, 2, 1). || 1 ||

If he thinks that it is a woman when it is a woman, (and) having arranged, goes along the same high road, even among villages, there is an offence of expiation. If he is in doubt as to whether it is a woman . . . If he thinks that it is not a woman when it is a woman . . . offence of expiation. If the monk arranges (and) the woman does not arrange, there is an offence of wrong-doing. If, having arranged, he goes along the same

[1] *Cf.* Pāc. XXVII, XXVIII, LXVI.

[2] *Cf. Vin.* iii. 128, 192=*B.D.* i. 215, 337.

[3] *Cf. Vin.* iii. 121, 188, 192.

high road together with a female yakkha or a female departed one or with a eunuch or with an animal in the form of a human woman,[1] even among villages, there is an offence of wrong-doing. If he thinks that it is a woman when it is not a woman, there is an offence of wrong-doing. If he is in doubt as to whether it is not a woman, there is an offence of wrong-doing. If he thinks that it is not a woman when it is not a woman there is no offence. || 2 ||

There is no offence if he goes not having arranged; if the woman arranges (and) the monk does not arrange; if he goes without (making) a rendezvous; if there are accidents; if he is mad, if he is the first wrong-doer.[2] || 3 || **2** ||

The Seventh

[1] *Cf. Vin.* iii. 76=*B.D.* i. 132, and see there n. 2; *cf. Vin.* iv. 22-23.
[2] *Cf. Vin.* iv. 64, 66, and above, p. 17.

EXPIATION (PĀCITTIYA) LXVIII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time[1] a pernicious view had arisen to[2] a monk named Ariṭṭha[3] who had formerly been a vulture-trainer,[4] like this: [133]

"In so far as I understand dhamma taught by the lord, it is that in following those things called stumbling-blocks[5] by the lord, there is no stumbling-block at all."[6]

---

[1] Ariṭṭha episode occurs at *Vin.* ii. 25-26; *M.* i. 130-2. At the former, instead of a rule being set forth, the Order is enjoined to carry out an *ukkhepaniyakamma* (act of suspension) against Ariṭṭha.

[2] *pāpakaṃ diṭṭhigataṃ upannaṃ hoti. Cf.* other pernicious views at *M.* i. 256, 326; *A.* v. 194.

[3] Mentioned in Pāc. LXIX; at *Vin.* iv. 218 where Thullanandā imitated him; and at *S.* v. 314. Note that he is not referred to as *āyasmā*, but as *bhikkhu*. An *upāsaka* Ariṭṭha occurs at *A.* iv. 351.

[4] *gaddhabādhipubba. VA.* 869 says it is meant that "he was born in a family *gijjhaghātaka*." Discussion of the term and occupation given at *Vin. Texts* ii. 377, n. 1. Chalmers, *Fur. Dial.* i. 90 ff. has "vulture-catcher." *D.P.P.N.* refers to Ariṭṭha as *ga° bādhaputta*.

[5] *antarāyikā dhammā*, things that are obstacles. I follow trans. at *Fur. Dial.* i. 90, adopted also in *D.P.P.N.* (art: Ariṭṭha), for *antarāyikā*. *Vin. Texts* ii. 377 has "impediments"; *C.P.D.* "hindrances," but against adopting this is the existence of a technical term, *nīvaraṇāni*, for hindrances. Five *antarāyikā* are enumerated at *VA.* 869 = *MA.* ii. 102: *kamma, kilesa, vipāka, upavāda, āṇāvītikkama*, actions, obstructions, fruits, blaming, transgressing instructions. At *Vin.* i. 103 intentional lying is referred to as being called *antarāyiko dhammo* by the lord; while at *Vin.* i. 104 intentional lying is said to be an *antarāyika* to reaching the four musings and seven other states. At *S.* ii. 226 gains, favour and flattery are the *antarāyika* to reaching *yogakkhema*, peace from bondage. At *Thīg.* 492 sense-pleasures are called *antarāyikā*. *Antarāyikā dhammā* at *Vin.* i. 93 f. = ii. 272 f., also at *Vin.* ii. 271, occur in connection with admission into the Order (as diseases and disqualifications). At *M.* i. 72 the above "stumbling-block" clause occurs as one of the tathāgata's four "assurances whereby he knows his precedence," etc. (*Fur. Dial.* i. 48). *MA.* ii. 33 says that by *antarāyikā dhammā* "is meant intentionally transgressing the seven classes of offence. For intentional transgression, even an offence of wrong-doing or of wrong speech hinders the fruits of the way. But here *methunadhamma*, sexual intercourse, is meant."

[6] *nālaṃ antarāyāya*; *Vin. Texts* ii. 378 adding "(to prevent his acquiring spiritual gifts)," and *Fur. Dial.* i. 90 "to him who indulges

Several[1] monks heard: "A pernicious view has arisen to the monk named Ariṭṭha, who was formerly a vulture-trainer, like this: 'In so far as I understand . . . there is no stumbling-block at all.'"

Then these monks approached the monk Ariṭṭha, who had formerly been a vulture-trainer, and having approached they spoke thus to the monk Ariṭṭha, who had formerly been a vulture-trainer:

"Is it true, as is said, reverend Ariṭṭha, that a pernicious view has arisen to you, like this: 'In so far as I understand . . . no stumbling-block at all'?"

"Undoubtedly,[2] your reverences, as I understand dhamma taught by the lord, it is that in following those things called stumbling-blocks by the lord, there is no stumbling-block at all."

"Do not speak thus, reverend Ariṭṭha; do not misrepresent[3] the lord, misrepresentation of the lord is not at all seemly, and the lord certainly would not speak thus. Reverend Ariṭṭha, in many a figure are things that are stumbling-blocks called stumbling-blocks by the lord, and in following these, there is a veritable[4] stumbling-block. Sense-pleasures[5] are declared by the lord to be (things) affording little satisfaction,[6] of much pain, of much tribulation, wherein is more danger. Sense-pleasures are declared by the lord (to be) like a skeleton,[7] of much pain, of much tribulation, wherein is

in them." These same views condemned in Pāc. LXX, and the novice Kaṇḍaka expelled. *Cf.* the ten other *antarāyas* at *Vin.* i. 112=169.

[1] *sambahulā.*

[2] *evaṃ byā kho=evaṃ viya kho, VA.* 870. *Vin. Texts* ii. 378, n. 2: "*Byā* is only known to us as an intensive particle occurring in passages like the present one."

[3] *abbhācikkhati,* to accuse, slander, calumniate. Phrase occurs also at *M.* i. 256; iii. 207; *A.* iii. 291.

[4] *alaṃ.* I follow translation at *Fur. Dial.* i. 91.

[5] This simile paragraph=*A.* iii. 97. The ten similes also mentioned at *Jā.* v. 210; *Thīg.* 487-491. See "expanded" rendering at *Pss. Sisters,* p. 171. First seven explained in full at *M.* i. 364 ff.

[6] *Dhp.* 186; *Sn.* 71 (?). *Cf. Jā.* iv. 118.

[7] *aṭṭhikaṅkala*; *A.* iii. 97 reading *aṭṭhisaṅkhala,* with *v.ll.* *Cf. S.* ii. 185=*It.* 17. See Morris, *J.P.T.S.* 1885, 75. *MA.* iii. 42, if a rib, a bone of the spine, or the skull is without flesh it is called *kaṅkala.*

more danger. Sense-pleasures are declared by the lord (to be) like a lump of meat,[1] of much pain, of much tribulation, wherein is more danger. Sense-pleasures are declared by the lord (to be) like a fire-brand of dry-grass,[2] . . . Sense-pleasures are declared by the lord (to be) like a pit of glowing embers,[3] . . . Sense-pleasures are declared by the lord (to be) like a dream, . . . Sense-pleasures are declared by the lord (to be) like something borrowed,[4] . . . Sense-pleasures are declared by the lord (to be) like the fruits of a tree, . . . Sense-pleasures are declared by the lord (to be) like a slaughter-house,[5] . . . Sense-pleasures are declared by the lord (to be) like an impaling-stake,[6] . . . Sense-pleasures are declared by the lord (to be) like a snake's head,[7] of much pain, of much tribulation, wherein is more danger."

Yet the monk Ariṭṭha, who had formerly been a vulture-trainer, being spoken to thus by these monks, expressed that pernicious view as before, obstinately holding to it, adhering to it:

"Undoubtedly, your reverences, as I understand dhamma taught by the lord, it is that in following those things called stumbling-blocks by the lord, there is no stumbling-block at all."

And since those monks were unable to dissuade the monk Ariṭṭha, who had formerly been a vulture-trainer, from that pernicious view, then those monks approached the lord, and having approached they told this matter to the lord.[8] Then the lord, on this [**134**] occasion, in

---

[1] See *J.P.T.S.* 1907, 122. *Cf. M.* i. 145. *VA.* 870=*MA.* ii. 103 explains by *bahusādhāraṇaṭṭhena*, "shared in by many," for which *cf. Miln.* 280. Referred to at *Vism.* 341.

[2] *tiṇukkā*. *Cf. S.* ii. 152.

[3] *Cf. S.* iv. 188; *A.* iv. 224, v. 175; *Sn.* 396; *Jā.* i. 231, 232; *D.* iii. 283.

[4] *Comys.* say for the time being.

[5] *asisūnā*. *Cf. M.* i. 144.

[6] *sattisūla*, sword-stake. See *S.* i. 128=*Thīg.* 58=141; *Vism.* 341.

[7] *sappasira*. *Cf. Sn.* 768.

[8] Here *M.* i. 131 puts in a little extra matter, to the effect that the lord sends a monk to fetch Ariṭṭha to him, while it omits the convening of the Order.

this connection, having had the Order of monks convened, questioned the monk Ariṭṭha, who had formerly been a vulture-trainer, saying:

"Is it true, as is said, that to you, Ariṭṭha, a pernicious view arose like this: 'In so far as I understand dhamma . . . no stumbling-block at all'?"

"Undoubtedly, lord, as I understand dhamma . . . no stumbling-block at all."

"To whom then[1] do you, foolish man, understand that dhamma was taught thus by me? Are not, foolish man, things that are stumbling-blocks called stumbling-blocks by me in many a figure, and in following these is there not a veritable stumbling-block? Sense-pleasures are declared by me (to be things) affording little pleasure, of much pain, of much tribulation, wherein is more danger. . . . Sense-pleasures are declared by me (to be) like a snake's head, of much pain, of much tribulation, wherein is more danger. And yet you, foolish man, not only misrepresent me because of your own wrong grasp,[2] but you also injure yourself[3] and give rise to much demerit which for a long time will be for you, foolish man, of woe and sorrow.[4] It is not, foolish man, for pleasing those who are not (yet) pleased . . .[5] And thus, monks, this rule of training should be set forth:

Whatever monk should speak thus[6]: 'In so far as I understand dhamma taught by the lord, it is that in following those things called stumbling-blocks by the lord, there is no stumbling-block at all'; that monk should be spoken to by the monks thus: 'Do not, venerable one, speak thus, do not misrepresent the lord, misrepresentation of the lord is not at all seemly, and the lord certainly would not speak thus; in many a figure, your reverence, are things that are stumbling-

---

[1] *kassa nu kho.* *MA.* ii. 104 "to (or for) a noble, or a brahmin, or a merchant, or a low-caste person, or a householder, or one gone forth, or a deva, or a man?"

[2] *Cf. D.* ii. 124 f.

[3] *attānañ ca khaṇasi.*

[4] To here = *M.* i. 130-132 except for passages noted above, p. 23 n.

[5] To here = *Vin.* ii. 25-26.

[6] *Cf.* Pāc. LXX. 1.

blocks called stumbling-blocks by the lord, and in following these there is a veritable stumbling-block.' And if that monk,[1] when he has been spoken to thus by the monks, should persist as before, that monk should be admonished by the monks up to the third time for giving up that (course). If, being admonished up to the third time, he should give it up, that is good. But if he should not give it up, there is an offence of expiation."[2] || **1** ||

Whatever means: . . . monk is to be understood in this case.

Should speak thus means: 'In so far as I understand dhamma taught by the lord . . . no stumbling-block at all.'

That monk means: the monk who speaks thus.

By the monks means: by other monks, who see, who hear[3]; he should be told by these: "Do not, venerable one, speak thus . . . a veritable stumbling-block." And a second time he should be told. . . . And a third time he should be told. . . . If he gives it up, [**135**] that is good. If he does not give it up, there is an offence of wrong-doing. If, having heard, they do not speak, there is an offence of wrong-doing. That monk, having been pulled to the midst of the Order, should be told: "Do not, venerable one, speak thus . . . a veritable stumbling-block." And a second time he should be told. . . . And a third time he should be told. . . . If he gives it up, that is good; if he does not give it up, there is an offence of wrong-doing.

That monk should be admonished. And thus, monks, should he be admonished: the Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. A pernicious view has arisen to the monk so and so, like this: "In so far as I

[1] *Cf. Vin.* iii. 173, 175 = *B.D.* i. 300, 305.

[2] This is more like Saṅghādisesa material. *Cf. JAs.* 1914, p. 514, for the version of the *Prātimokṣasūtra des Sarvāstivādins.*

[3] From here to end, **2**, **3**, *cf. Vin.* iii. 173-4, 176, 177-8 (*B.D.* i. 361-2, 306, 312).

understand . . . no stumbling-block at all." He does not give up that view. If it seems right to the Order, let the Order admonish the monk so and so that he may give up this view. This is the motion. Honoured sirs, let the Order listen to me: A pernicious view has arisen to the monk so and so . . . He does not give up this view. The Order admonishes the monk so and so that he may give up this view. If the admonishing of the monk so and so that he may give up this view is pleasing to the venerable ones, let them be silent; if it is not pleasing, then you should speak. And a second time I speak forth this matter. . . . And a third time I speak forth this matter. Honoured sirs, let the Order listen to me . . . then you should speak. The monk so and so has been admonished by the Order for giving up this view. If it is pleasing to the Order, let them be silent . . . thus do I understand this."

As a result of the motion there is an offence of wrong-doing; as a result of two proclamations there are offences of wrong-doing; at the end of the proclamations there is an offence of expiation. || 1 ||

If he thinks that it is a legally valid act when it is a legally valid act (and) does not give it up, there is an offence of expiation. If he is in doubt as to whether it is a legally valid act . . . If he thinks that it is not a legally valid act when it is a legally valid act (and) does not give it up, there is an offence of expiation. If he thinks that it is a legally valid act when it is not a legally valid act, there is an offence of wrong-doing. If he is in doubt as to whether it is not a legally valid act, there is an offence of wrong-doing. If he thinks that it is not a legally valid act when it is not a legally valid act, there is no offence.[1] || 2 ||

There is no offence if he is not admonished; if he gives it up; if he is mad, if he is the first wrong-doer. || 3 || 2 ||

The Eighth [136]

[1] Parallel passages at *Vin.* iii. 174, 177, 179, 186 read for the last case, *āpatti dukkaṭassa*.

EXPIATION (PĀCITTIYA) LXIX

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six monks knowingly used to eat together with and be in communion with[1] and lie down in a sleeping place with Ariṭṭha, the monk who talked thus,[2] who had not acted according to the rule,[3] who had got given up that view. Those who were modest monks . . . spread it about, saying:

"How can the group of six monks knowingly eat together with and be in communion with and lie down in a sleeping place with Ariṭṭha . . . who has not given up that view?" . . .

"Is it true, as is said, that you, monks, knowingly eat together with and are in communion with and lie down in a sleeping place with Ariṭṭha . . . who has not given up that view?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How can you, foolish men, knowingly eat together with and be in communion with and lie down in a sleeping place with Ariṭṭha . . . who has not given up that view? It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk should knowingly eat together with or be in communion with or lie down in a sleeping place

---

[1] *saṃvāsati*. See *Old Comy.'s* explanation below. *Saṃvāsa* at end of each Pārājika rule translated in *B.D.* i. by "communion."

[2] *tathāvādin*—*i.e.*, as in Pāc. LXVIII. *Cf. tathāvādin* at *Sn.* 430; *It.* 122.

[3] *akaṭânudhamma*—*i.e.*, he had not given up his wrong views after the admonition suggested in the *sikkhāpada* of Pāc. LXVIII. *C.P.D.* misses the point in translating as "who had not been dealt with according to the rule."

with a monk who talks thus, who has not acted according to the rule, who has not given up that view, there is an offence of expiation." || 1 ||

Whatever means: . . . monk is to be understood in this case.

He knows means: either he knows by himself or others tell him or (someone) tells him.[1]

Talks thus means: talks so,[2] saying: 'In so far as I understand dhamma taught by the lord, it is that in following those things called stumbling-blocks by the lord there is no stumbling-block at all.'[3]

Has not acted according to the rule means: he is suspended, not restored.[4]

---

[1] *Cf. Vin.* iii. 265; iv. 49, 67, and above, pp. 5, 8, 16.

[2] *evaṃvādin.*

[3] As in Pāc. LXVIII.

[4] *akatānudhammo nāma ukkhitto anosārito.* These two words, *ukkhitto* and *anosārito*, are also used to define *apaṭikāra*, "one who does not make amends towards," at *Vin.* iv. 218. Suspension is the penalty imposed for not seeing an offence, for not making amends for an offence, for not giving up wrong views; see definition of *ukkhitta*, suspended, at *Vin.* iv. 218 and also see *Vin.* i. 323 ff. *Vin. Texts* i. 236, n. 2 draws attention to the difference between "temporary expulsion" (which I render "suspension") and permanent expulsion, *nāsana*. For *nāseti*, see *B.D.* i. xxvii, 50 f., 279 f., where it is used in connection with Pārājika offences, and below, p. 31, where Kaṇḍaka is expelled for holding the same false views as Ariṭṭha. There is also the verb *nissāreti*, to cause to go away, to send away (temporarily); see *nissāraṇīyaṃ*, at end of each *sikkhāpada* in the Nuns' Saṁghādisesas, and above, Intr., p. xxxvi. f. At *Vin.* i. 321 right and wrong kinds of causing to go away, *nissāraṇā*, are given; here *nissāraṇā* appears to be in opposition to *osāraṇā* (*Vin.* i. 322), "restoration": *o=ava+sāreti*, to cause to go back.

Kinds of persons who may be and who may not be duly restored by the Order given at *Vin.* i. 322. See also *Vin.* i. 340. *Vin.* i. 97 allows the restoration of a monk even if he has left the Order because he was suspended for not seeing or making amends for an offence or for not giving up a wrong view, provided he sees his offence, etc. But if he does not, he may be suspended again if the Order is unanimous on this point. If it is not, there is no offence (for him) in eating together with and being in communion with.

There is also the verb *abbheti*, meaning to rehabilitate, occurring in each definition of *saṃghādisesa*, and meaning to rehabilitate a

Together with (a monk) who has not given up that[1] *view* means: together with (a monk) who has not given up this[2] view.

Or should eat with means: there are two (kinds of) eating, eating food and eating dhamma. Eating food[3] means, if he gives or accepts food, there is an offence of expiation. Eating dhamma means, he recites or causes to recite. If he recites or causes a line to be recited, for every line there is an offence of expiation; if he recites or causes a syllable to be recited, for every syllable there is an offence of expiation.[4] [137]

Or should be in communion with means: if he performs the Observance day (ceremony) or the Invitation ceremony or a (formal) act of the Order[5] together with one who is suspended, there is an offence of expiation.

Or should lie down in a sleeping place with means: if one who is suspended is lying down and a monk lies down in a sleeping place under the same roof,[6] there is an offence of expiation. If a monk is lying down and one who is suspended lies down, there is an offence of expiation. Or, if both are lying down, there is an offence of expiation. If, getting up, they lie down again and again, there is an offence of expiation.[7] || 1 ||

If he thinks that one is suspended when he is suspended, (and) eats together with or is in communion

monk who has gone back to the beginning of his probationary period and undergone the *mānatta* discipline. See, *e.g.*, *Vin.* iii. 112= *B.D.* i. 196, *Vin.* iv. 225; also *Vin.* i. 49, 320, 326, 327; ii. 33, 39= 42=47, 226. Method of applying for rehabilitation is put forward at *Vin.* ii. 39=42=47. There is thus a technical difference between *osāreti*, to restore a monk when he has seen or made amends for his offence or has given up his wrong views; and *abbheti*, to rehabilitate a monk after he has undergone the due penalty for having committed a *saṁghādisesa* offence. The Order both restores and rehabilitates.

[1] *taṃ*. [2] *etaṃ*. [3] *āmisasaṃbhoga*.

[4] *Cf. Vin.* iv. 15, 22.

[5] *Cf. Vin.* iii. 164 and *B.D.* i. 283 for these three ceremonies.

[6] *ekacchanne*. *Channa* is a cover, meaning here a roof rather than a coverlet. *Cf. Vin.* iv. 17, 19, in definition of *seyyā*, sleeping-place.

[7] *Cf. Vin.* iv. 17, 19, and below, p. 34.

with or lies down in a sleeping place with (him), there is an offence of expiation. If he is in doubt as to whether one is suspended . . . offence of wrong-doing. If he thinks that one is not suspended when he is suspended . . . no offence. If he thinks that one is suspended when he is not suspended, there is an offence of wrong-doing. If he is in doubt as to whether one is not suspended, there is an offence of wrong-doing. If he thinks that one is not suspended when he is not suspended, there is no offence. || 2 ||

There is no offence if he knows, "He is not suspended"; if he knows, "He was suspended, he is restored"; if he knows, "He has given up that view"; if he is mad, if he is the first wrong-doer. || 3 || **2** ||

The Ninth

EXPIATION (PĀCITTIYA) LXX

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a pernicious view had arisen to the novice[1] Kaṇḍaka,[2] like this: "In so far as I understand dhamma taught by the lord, it is that in following those things called stumbling-blocks by the lord, there is no stumbling-block at all."[3]

Several monks heard: "A pernicious view has arisen to the novice Kaṇḍaka. . . ." (See LXVIII, **1**. *Instead of* the monk Ariṭṭha, who was formerly a vulture-trainer, *read* the novice Kaṇḍaka; *instead of* Ariṭṭha, Kaṇḍaka; *in his reply to the monks read* honoured sir *instead of* your reverence.). . .

". . . It is not, foolish man, for pleasing those who are not (yet) pleased . . . and it causes wavering in some."

Having rebuked him, having given reasoned talk, he addressed the monks, saying:

"Because of this, monks, let the Order expel[4] the novice Kaṇḍaka. And thus, monks, should he be expelled: 'From today forth, reverend Kaṇḍaka, [**138**] the lord can neither be referred to as your teacher, nor can that be yours of which other novices have the chance,[5] namely the lying down to sleep for two or

---

[1] *samaṇuddesa*, expl. in *Old Comy.* as *sāmaṇera*. *Samaṇa-uddesa*=one marked as a recluse; *cf. D.* i. 151 (Sīha); *M.* ii. 244 (Cunda); *M.* iii. 128 (Aciravata); *A.* ii. 78 (*ārāmikasam°*); *A.* iii. 109, 343; *Divy.* 160.

[2] Another (?) Kaṇḍaka was one of Upananda's two novices, *Vin.* i. 79; seduced a nun, *Vin.* i. 85. *VA.* 874 calls him and Ariṭṭha and the Vajjiputtakas of Vesālī, enemies of the Buddha's teaching.

[3] See Pāc. LXVIII.

[4] *nāsetu*. *Cf.* above, p. 28, n. 4.

[5] *labhanti.*

three nights with monks.[1] Get away[2] with you,[3] depart.' "[4]

Then the Order expelled the novice Kaṇḍaka. Now at that time the group of six monks knowingly encouraged[5] and supported[6] and ate with and lay down in a sleeping-place with the novice Kaṇḍaka, thus expelled. Those who were modest monks . . . spread it about, saying:

"How can the group of six monks knowingly encourage and support and eat with and lie down in a sleeping-place with the novice Kaṇḍaka, thus expelled?" . . .

"Is it true, as is said, that you, monks, knowingly encourage and support and eat with and lie down in a sleeping-place with the novice Kaṇḍaka, thus expelled?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How can you, foolish men, knowingly encourage . . . thus expelled? It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

If even a novice should speak thus[7]: 'In so far as I understand dhamma taught by the lord, it is that in following those things called stumbling-blocks by the

---

[1] See Pāc. V.

[2] *carā ti gaccha*, *VA*. 871.

[3] *pire*. *Vin. Texts* i. 49, n. 3, says: "In text read *cara pi re*, that is *cara api re*, instead of *cara pare*." *P.E.D.* says that *pi* and *re* both act "as parts of exclamation. The *Comy.* expl. by '*pire* (voc. ?) = *para amāmaka*' is an artificial construction." *C.P.D.*, quoting this passage, calls *pi re* an "expression of contempt; *cf. je*."

[4] *vinassā ti nassa*, *VA*. 871, which adds "go away where we do not see you."

[5] *upalāpeti*, to cajole, flatter.

[6] *upaṭṭhāpeti*. *Vin. Texts* i. 49, n. 5 says that "no doubt *upaṭṭhāpeti* is used in the sense of showing such personal attentions to another, as the *upaṭṭhākā* did to the Buddha; and such services would very rightly come under this rule." *Cf. upaṭṭhāpetabbā* and *upaṭṭhāpeyya* at *Vin.* i. 79; not necessary to take it here in sense of ordaining as at *Vin. Texts* i. 205. It has rather sense of supporting, waiting on, ministering to. See *Old Comy.* below.

[7] *Cf.* Pāc. LXVIII, 1.

lord, there is no stumbling-block at all," that novice should be spoken to thus by the monks: 'Do not speak thus, reverend novice; do not misrepresent the lord, misrepresentation of the lord is not at all seemly, and the lord certainly would not speak thus. Reverend novice, in many a figure are things that are stumbling-blocks called stumbling-blocks by the lord, and in following these, there is a veritable stumbling-block.' And if that novice, when he has been spoken to thus by the monks, should persist as before, that novice should be spoken to thus by the monks: 'From today forth, reverend novice, the lord can neither be referred to as your teacher, nor can that be yours of which other novices get the chance, namely, the lying down to sleep for two or three nights with monks. Get away with you, depart.' Whatever monk should knowingly encourage or should support or should eat with or should lie down in a sleeping-place with a novice thus expelled, there is an offence of expiation." || **1** ||

Novice[1] means: he is called a novice.[2]

Should speak thus means: he says: 'In so far as I understand dhamma taught by the lord . . . no stumbling-block at all.'[3] [**139**]

That novice means: the novice who speaks thus.

By the monks means: by other monks, who see, who hear. He should be told by these: 'Do not, reverend novice, speak thus . . . no stumbling-block at all.' And a second time he should be told. . . . And a third time he should be told. . . . If he gives it up, that is good. If he does not give it up,[4] that monk should be spoken to thus by the monks: 'From today forth reverend novice . . . depart.'

Whatever means: . . . monk is to be understood in this case.

He knows means: either he knows by himself, or others tell him, or (someone) tells him.[5]

---

[1] *samaṇuddesa.* [2] *sāmaṇera.* [3] *Cf.* above, p. 24.
[4] *Cf.* above, p. 25. [5] *Cf.* above, p. 5.

Thus expelled means: so expelled.

Novice[1] means: he is called a novice.[2]

Should encourage means: if he encourages[3] him, saying: 'I will give him a bowl or a robe or a recitation or an interrogation,' there is an offence of expiation.

Or should support means: if he agrees[4] to chunam or clay or a tooth-cleaner or water for the face[5] for him, there is an offence of expiation.

Or should eat with means: there are two kinds of eating: eating food and eating dhamma . . . for every syllable there is an offence of expiation.[6]

Or should lie down in a sleeping-place with means: if a novice who is expelled is lying down and a monk lies down under one roof, there is an offence of expiation. If a monk is lying down and the novice who is expelled lies down, there is an offence of expiation. Or if both lie down, there is an offence of expiation. If, getting up, they lie down again and again, there is an offence of expiation.[7] || 1 ||

If he thinks that he is expelled when he is expelled, and encourages or supports (him) or eats with or lies down in a sleeping-place with him, there is an offence of expiation. If he is in doubt as to whether he is expelled . . . an offence of wrong-doing. If he thinks that he is not expelled when he is expelled . . . no offence. If he thinks that he is expelled when he is not expelled, there is an offence of wrong-doing. If he is in doubt as to whether he is not expelled, there is an offence of wrong-doing. If he thinks that he is not expelled when he is not expelled, there is no offence. || 2 ||

---

[1] *samaṇuddesa*. [2] *sāmaṇera*.

[3] *Vin. Texts* i. 49, n. 4: "flatters him (talks him over, *tassa upalāpeti*) . . ." I do not think, however, that *tassa* goes with *upalāpeti*, but with *dassāmi*: *tassa pattaṃ vā cīvaraṃ vā . . . dassāmi ti upalāpeti*; in **2**, 2 *upalāpeti* is not preceded by *tassa*.

[4] *sādiyati*. *Vin. Texts* i. 49, n. 5: "by providing him with chunam. . . ."

[5] On these articles see *Vin*. i. 46 (=ii. 223), 51, 52, 61; and on tooth-cleaners, *dantakaṭṭha*, *Vin*. ii. 137.

[6] See above, p. 29. [7] *Cf.* above, p. 29, and *B.D.* ii. 196, 202.

There is no offence if he knows, "He is not expelled"; if he knows, "He has given up that view"; if he is mad, if he is the first wrong-doer. || 3 || 2 ||

The Tenth

This is its key:

Intentional slaughter, with living things (in it),
opening up, concealment of what is very bad,
Under twenty, and a caravan, an arrangement,
about Ariṭṭha,
Suspended, and Kaṇḍaka: just these ten rules of
training.

The seventh Division: on what contains life.[1] [140]

[1] *Vin. Texts* i. 49, n. 6 points out that "this title is taken from the second, not, as in all other cases, from the first rule in the section." But in the ninth Division, the *Ratanavagga*, again the second rule gives its title to the Division.

EXPIATION (PĀCITTIYA) LXXI

. . . at Kosambī in Ghosita's monastery. Now at that time the venerable Channa indulged in bad habits.[1] Monks spoke thus: "Reverend Channa, do not do that, it is not allowable." He spoke thus:

"Your reverences, I will not train myself in this rule of training until I have inquired about it of another monk, experienced, expert in discipline."[2]

Those who were modest monks . . . spread it about, saying: "How can the venerable Channa, being spoken to by monks regarding a rule,[3] speak thus: 'Your reverences, I will not train myself . . . expert in discipline'?" . . .

"Is it true, as is said, that you, Channa, being spoken to by monks regarding a rule, spoke thus: 'Your reverences, I will not train myself . . . expert in discipline'?"

"It is true, lord."

The enlightened one, the lord, rebuked him, saying:

"How can you, foolish man, being spoken to by monks regarding a rule, speak thus: 'Your reverences, I will not train myself . . . expert in discipline'? It is not, foolish man, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

---

[1] = *Vin.* iii. 177 = iv. 113. At *Vin.* ii. 9 ff. = iii. 179 ff. the act of banishment was to be carried out against monks who indulged in the long list of bad habits specified there. In view of this penalty, it must be presumed that such bad habits were "not allowable."

[2] *vinayadhara.* At *A.* i. 25 Upāli is said to be chief of those monks who are *vinayadhara*, proficient, skilled in discipline, who know it by heart; see *B.D.* i. 60, n. 4. To be a *vinayadhara* is one of the ten qualities which make a monk altogether charming and complete in every attribute, *A.* v. 10 ff., while the qualities for making one a *vinayadhara* are given at *A.* iv. 140 ff.

[3] *sahadhammikaṃ*; *cf. B.D.* i. 310, where translation should have been as above.

Whatever monk, being spoken to by monks regarding a rule, should speak thus: 'Your reverences, I will not train myself in this rule of training until I have inquired about it of another monk, experienced, expert in discipline,' there is an offence of expiation. Monks,[1] it should be learnt,[2] it should be inquired into, it should be investigated[3] by a monk who is training.[4] This is the proper course here." || 1 ||

Whatever means: . . . monk is to be understood in this case.

By monks means: by other monks.

Regarding a rule means: whatever is a rule of training laid down by the lord, this is called regarding a rule.[5]

Being spoken to . . . should speak[6] *thus*[7]*: 'Your reverences, I will not train myself until I have inquired*[8] *. . . expert in discipline'* means[8]: if he says, "I am inquiring about it of a wise, experienced, clever, learned speaker on the rules,"[9] there is an offence of expiation. || 1 ||

If he thinks that he is ordained when he is ordained (and) speaks thus, there is an offence of expiation.

---

[1] *bhikkhave*. *Cf.* Nissag. X, where this form of address also occurs in the *sikkhāpada*, rule.

[2] *aññātabbaṃ*, or should come to be known. *Cf. aññātāvindriya*. See my *Early Buddhist Theory of Man Perfected*, p. 162 ff.

[3] *paripañhitabbaṃ*. See *Old Comy.'s* definition below. *VA*. 871 substitutes *upaparikkhitabbaṃ*. *Vin. Texts* i. 50 has "settle in his own mind." *Cf. A*. v. 16 for inquire+investigate.

[4] This is the pres. part. med., as also at *D*. ii. 241. More frequently occurring as a fem. noun, *sikkhamānā*, meaning a probationer, a woman undergoing a two years' training; see below, *Vin*. iv. 319 f., 332 ff.

[5] = *Vin*. iii. 178 (*B.D*. i. 311).

[6] Text and Siam. edn., *vadeti*; Sinh. edn., *vadeyya*.

[7] Sinh. edn. adds *ti*, means.

[8] Omitted by Oldenberg and Siam. edn., but present in Sinh. edn.

[9] *dhammakathika*. Here *dhamma* most probably in its *Vinaya* meaning of a "rule" or rules. There would be no point if, wanting to find out about the *vinaya*, the discipline, he were to ask someone who was an expert in *dhamma* in its Suttanta meaning of doctrine.

If he is in doubt as to whether he is ordained. . . . If he thinks that he is not ordained when he is ordained [141] (and) speaks thus, there is an offence of expiation. If, being spoken to about what is not laid down, he speaks thus, "This does not conduce to expunging (evil), nor to punctiliousness, nor to graciousness, nor to decreasing (the obstructions), nor to putting forth energy,"[1] (and) says: "Your reverences, I will not train myself in this rule of training until I have inquired about it of another monk, experienced, expert in discipline, one who is a wise, experienced, clever, learned speaker on the rules,"[2] there is an offence of wrong-doing. If being spoken to by one who is not ordained about what is laid down or about what is not laid down, he speaks thus: "This does not conduce to expunging (evil) . . . nor to putting forth energy," (and) says, "Your reverences, I will not train myself in this rule of training until I have inquired about it of another monk, experienced, expert in discipline, one who is a wise, experienced, clever, learned speaker on the rules," there is an offence of wrong-doing. If he thinks that he is ordained when he is not ordained, there is an offence of wrong-doing. If he is in doubt as to whether he is not ordained, there is an offence of wrong-doing. If he thinks that he is not ordained when he is not ordained, there is an offence of wrong-doing.[3]

Is training means: is desiring to train.

It should be learnt means: it should be known.[4]

---

[1] Standing *dhamma*-talk. See *B.D.* i. 37, n. 6 for references.

[2] Following the Sinh. and Siam. edns., I omit Oldenberg's text's *ti* after *byattiṃ vinayadharaṃ*, "experienced, proficient in discipline." The verb *paripucchāmi*, inquire, occurs once only in this sentence, at the end, thus governing the whole of it. As we have seen above in || 1 || the second clause, "a wise, experienced . . ." is given as the definition of the first, "experienced, proficient in discipline," and hence should not be treated as a separate sentence spoken by the offending monk.

[3] No *v.l.* given. Probably should read *anāpatti*, no offence, although the next seven Pācittiyas in parallel passages read *anupasampanne anupasampannasaññī, āpatti dukkaṭassa*, as above.

[4] *jānitabbaṃ*.

It should be inquired into means: he says, "This, honoured sir, what is the meaning[1] of this?"[2]

It should be investigated means: it should be thought about, it should be examined.[3]

This is the proper course here means: this is the appropriate course here. || 2 ||

There is no offence if he says, "I will know (about it and) I will train"; if he is mad, if he is the first wrong-doer. || 3 || **2** ||

The First

[1] *attha*, or "use."

[2] Text inserts *vā*, or, after *imassa*, of this, but Sinh. and Siam. edns. omit.

[3] *tulayitabbaṃ*, lit. "should be weighed."

EXPIATION (PĀCITTIYA) LXXII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the lord in many a figure talked a talk on discipline[1] to the monks, he spoke in praise of discipline, he spoke in praise of accomplishment in discipline, he spoke in praise of the venerable Upāli,[2] referring (to him) again and again.[3] Monks said: "The lord in many a figure talked a talk on discipline . . . he spoke in praise of the venerable Upāli, referring (to him) again and again. Come, your reverences, let us master discipline under the venerable Upāli," and they, many monks, elders and newly ordained and those of middle standing, mastered discipline under the venerable Upāli. Then it occurred to the group of six monks: [142]

"At present, your reverences, many monks, elders and . . . are mastering discipline under the venerable Upāli. If these become properly versed[4] in discipline they will win us to (them), they will win us round[5] how they like, when they like, for as long as they like.[6] Come, your reverences, let us disparage[7] discipline."

Then the group of six monks, having approached the monks, spoke thus: "On account of what are these

---

[1] *VA.* 871 on what is connected with the allowable and the not allowable, with offences and what are not offences, with restraint and rejection.

[2] *Cf. B.D.* i. 60, n. 4, 112.

[3] *ādissa ādissa. VA.* 875, *punappunaṃ vavatthapetvā visuṃ visuṃ katvā.*

[4] *pakataññuno.*

[5] *ākaḍḍhissanti parikaḍḍhissanti. Kaḍḍhati* is more literally to drag, to pull, to draw than to 'win'; but *pari*, round, over, used with any of these verbs, owing to the more prevalent associations of "to pull round," to drag round, cannot well be used.

[6] *yenicchakaṃ yadicchakaṃ yāvadicchakaṃ. Cf. A.* iii. 28; *Vism.* 154; *Pug.* 11, 12.

[7] *vivaṇṇeti*, to dispraise, discredit, disparage.

lesser and minor rules of training[1] recited? They only[2] tend to remorse, to vexation,[3] to perplexity."[4]

Those who were modest monks . . . spread it about, saying: "How can this group of six monks disparage discipline?" . . .

"Is it true, as is said, that you, monks, disparaged discipline?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How can you, foolish men, disparage discipline? It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk, when the Pātimokkha is being recited,[5] should speak thus: 'On account of what are these lesser and minor rules of training recited? They only tend to remorse, to vexation, to perplexity,' in disparaging a rule of training, there is an offence of expiation." || **1** ||

Whatever means: . . . monk is to be understood in this case.

When the Pātimokkha is being recited means: when reciting it or when causing (another) to recite it or when studying it.[6]

Should speak thus means: he says: 'On account of what are these lesser and minor rules of training recited? . . . to perplexity.' If he disparages discipline to one who is ordained, saying: 'For those who master this there comes to be remorse, there comes to be vexation,

[1] *khuddānukhuddaka sikkhāpada*. *Vin.* ii. 287 gives the views of various elders as to what these comprise. See *D.* ii. 154 (and *Dial.* ii. 171, n. 2); *Miln.* 142 ff.; *A.* i. 231 f.; B. C. Law, *Hist. Pali Lit.* i. 19 ff.; Przyluski, *Le Concile de Rājagṛha*, 52, 154, 217.

[2] *yāvad eva*. *Cf.* Neumann, *Reden*, p. 16 "nur"; *Fur. Dial.* i. 6, 7 "only."

[3] *vihesā*. *Cf. vihesaka* at *Vin.* iv. 36 (*B.D.* ii. 231 f.), and *vihesikā* at *Vin.* iv. 239 (below, p. 207). At the former passage it means to keep silence when being examined for an offence; at the latter to protest against a formal act.

[4] *vilekhā*. [5] *uddissamāne*. *VA.* 876, by a teacher to a pupil.

[6] *Cf. Vin.* iv. 15, *sajjhāyaṃ karonto*.

there comes to be perplexity; for those who do not master this there does not come to be remorse, there does not come to be vexation, there does not come to be perplexity; this boon[1] is not recited, this boon is not learnt, this boon is not mastered, this boon is not borne in mind,[2] or let discipline disappear or let these monks become not properly versed,'[3] there is an offence of expiation. || 1 ||

If he thinks that he is ordained when he is ordained, (and) disparages discipline, there is an offence of expiation. If he is in doubt as to whether he is ordained . . . If he thinks that he is not ordained when he is ordained . . . offence of expiation. If he disparages another rule,[4] there is an offence of wrong-doing. If he disparages discipline or another rule[4] to one who is not ordained, there is an offence of wrong-doing. If he thinks that he is ordained when he is not ordained, there is an offence of wrong-doing. [**143**] If he is in doubt as to whether he is not ordained, there is an offence of wrong-doing. If he thinks that he is not ordained when he is not ordained, there is an offence of wrong-doing. || 2 ||

There is no offence if, not desiring to disparage, he speaks, saying: "Look here, do you master suttantas or verses or what is extra to dhamma[5] and afterwards you will master discipline;" if he is mad, if he is the first wrong-doer. || 3 || **2** ||

The Second

---

[1] *vara*. [2] *adhārita*, not held.

[3] *apakataññuno*; also occurs at *Vin*. iv. 112.

[4] *dhamma*, or here perhaps "matter," since *dhamma* is in opposition to *vinaya*, the whole of the discipline. Moreover, since there is *pācittiya* in disparaging the lesser and minor rules, it would seem as if disparaging any more important rule would incur a heavier penalty than *dukkaṭa*.

[5] *abhidhammaṃ*. *Cf*. *Vin*. iv. 344, v. 86, where *abhidhamma* occurs with *suttanta* and *vinaya*. See Intr., p. x ff. Other Sutta references to *abhidhamma* are at *Vin*. i. 64, 68; *M*. i. 472, ii. 239, 240; *D*. iii. 267; *A*. v. 24, 27, 90, 201, 339; and see *MA*. iii. 185, iv. 29; *DA*. 18, 1047.

EXPIATION (PĀCITTIYA) LXXIII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six monks, thinking: "Let them understand[1] that having indulged in bad habits, we are fallen through ignorance,"[2] while the Pātimokkha was being recited, spoke thus: "Only now[3] do we understand that this rule[4] is, as is said, handed down in a clause,[5] contained in a clause, (and) comes up for recitation every half-month."

Those who were modest monks . . . spread it about, saying: "How can this group of six monks speak thus while the Pātimokkha is being recited . . . '. . . every half-month'?" . . .

"Is it true, as is said, monks, that you spoke thus while the Pātimokkha was being recited . . . '. . . every half-month'?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How can you, foolish men, speak thus while the Pātimokkha is being recited: '. . . every half-month'? It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

---

[1] *jānantu*, may these people understand, think that we have done this without knowledge.

[2] *aññāṇakena āpannā*, attained by the ignorant, by the man who does not know the rule.

[3] *idān' eva kho*. *Vin. Texts* i. 50, "Now for the first time"; E. Huber, *J. As.* Nov.-Dec., 1913, Pāt. 83, "C'est maintenant seulement que je me rends compte."

[4] *dhamma*.

[5] *suttâgata*; *cf.* *āgatâgama* at, *e.g.* p. 71 below. *Vin. Texts* i. 50, ii. 434 (= *Vin.* ii. 68, where this whole speech also occurs) translate *suttâgato suttapariyāpanno* as "is handed down in the suttas, is contained in the suttas." But *cf.* *Vin. Texts* i. xxviii f. and *B.D.* i. x for *Vinaya* use of *sutta* as rule, clause or article. No rule of discipline was formally handed down in the Suttas—which in any case ought perhaps more properly to be called Suttantas.

Whatever monk, while the Pātimokkha is being recited every half-month, should speak thus: 'Only now do I understand that this rule is, as is said, handed down in a clause, contained in a clause, (and) comes up for recitation every half-month'; if other monks should know concerning this monk that this monk has sat down two or three times before,[1] not to say oftener,[2] while the Pātimokkha was being recited, there is not only no freedom[3] for that monk on account of (his) ignorance, but he ought to be dealt with according to the rule for the offence into which he has fallen there, and further confusion should be put on[4] him, saying: 'Your reverence, this is bad for you, this is badly gotten by you, that you, while the Pātimokkha is being recited, do not attend applying yourself properly.'[5] This for him on whom the confusion is put[6] is an offence of expiation." || **1** || **[144]**

Whatever means: . . . monk is to be understood in this case.

Every half-month means: every Observance day.[7]

When the Pātimokkha is being recited means: when reciting it.[8]

Should speak thus means: if he, thinking, "Let them understand that, having indulged in bad habits, I am fallen through ignorance," speaks thus, while the

---

[1] Seats had to be arranged in the *uposatha*-hall, *Vin.* i. 118; *cf.* i. 125; and the rules stating that the Pātimokkha must not be recited in a seated assembly, *nisinnaparisā*, *Vin.* i. 135.

[2] *ko pana vādo bhiyyo.* I follow trans. at *Vin. Texts* i. 50. Huber, *J. As.* Nov.-Dec., 1913, Pāt. 83, "et pas davantage."

[3] *mutti*, from the offence, *VA.* 877.

[4] *moho āropetabbo.* It has to be established that he committed the offence in confusion, in ignorance.

[5] *na sādhukaṃ aṭṭhikatvā manasikarosi. Vin. Texts* i. 51, "You fail to take it to your heart, and attend to it with care."

[6] *idaṃ tasmiṃ mohanake pācittiyan ti.* The act of confusing, of establishing the fact that a monk had spoken or acted in ignorance, is *mohanaka.* It also means cheating, deceiving, pretending.

[7] *anvaddhamāsan ti anuposathikaṃ* = *Vin.* iv. 315.

[8] *Cf.* above, p. 41.

Pātimokkha is being recited, "Only now do I understand . . . every half-month," there is an offence of wrong-doing.

If . . . this means: the monk whom they desire to confuse.

Monks should know (*concerning this monk*) *that he has sat down . . . further confusion should be put on him.* And thus, monks, should it be put on him: the Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. This monk so and so, while the Pātimokkha was being recited, did not attend applying himself properly. If it seems right to the Order, the Order should put confusion on the monk so and so. This is the motion. Honoured sirs, let the Order listen to me. This monk . . . did not attend applying himself properly. The Order is putting confusion on the monk so and so. If the putting of confusion on[1] the monk so and so is pleasing to the venerable ones, let them be silent; if it is not pleasing, you should speak. Confusion is put on the monk so and so by the Order, and it is right. . . . So do I understand this.'

If he confuses when confusion is not put on him,[2] there is an offence of wrong-doing. If he confuses when confusion is put on him,[2] there is an offence of expiation. || 1 ||

If he thinks that it is a legally valid act[3] when it is a legally valid act (and) confuses him, there is an offence of expiation. If he is in doubt as to whether it is a legally valid act. . . . If he thinks that it is not a legally valid act when it is a legally valid act (and)

[1] *mohassa āropanā.*

[2] This I think can only mean that if he is convicted of being confused not by the Order but by an individual, there is a *dukkaṭa* for that individual. But if he is convicted of being confused by the Order and then some individual tries to confuse him, there is *pācittiya* for that individual.

[3] *VA.* 877 "amongst these, the (formal) act of 'putting confusion on (a monk)' is meant."

confuses him, there is an offence of expiation. If he thinks that it is a legally valid act when it is not a legally valid act (and) confuses him, there is an offence of wrong-doing. If he is in doubt as to whether it is not a legally valid act (and) confuses him, there is an offence of wrong-doing. If he thinks that it is not a legally valid act when it is not a legally valid act, there is an offence of wrong-doing. || 2 ||

There is no offence if he is not heard in detail; if he is heard in detail (but) less than two or three times; if he does not desire to confuse; if he is mad, if he is the first wrong-doer. || 3 || **2** ||

The Third

EXPIATION (PACITTIYA) LXXIV

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that [145] time the group of six monks, angry, displeased, gave the group of seventeen monks[1] a blow; these cried out. Monks spoke thus: "Why do you, your reverences, cry out?"

"Your reverences, this group of six monks, angry, displeased, gave us a blow." Those who were modest monks . . . spread it about, saying: "How can this group of six monks, angry, displeased, give monks a blow?" . . .

"Is it true, as is said, that you, monks, angry, displeased, gave monks a blow?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How can you, foolish men, angry, displeased, give monks a blow? It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk, angry, displeased, should give a monk a blow, there is an offence of expiation." || 1 ||

Whatever means: . . . monk is to be understood in this case.

A monk means: another monk.

Angry, displeased means: dissatisfied, the mind worsened, stubborn.[2]

Should give a blow means: if he gives a blow with the body or with something attached to the body or with

---

[1] *Cf.* Pācs. LII, LV, LX, LXXV.

[2] = *Vin.* iii. 255 = iv. 236, 238. *Cf. Vin.* iii. 163 where these five words are used to explain *duṭṭho doso*, "malignant, malicious"; see *B.D.* i. 281 and *cf. D.* iii. 238; *M.* i. 101.

something that may be cast,[1] and even with a lotus-leaf,[2] there is an offence of expiation.[3] || 1 ||

If he thinks that one is ordained when he is ordained, (and) angry, displeased, gives a blow, there is an offence of expiation. If he is in doubt as to whether one is ordained . . . If he thinks that one is not ordained when he is ordained, (and) angry, displeased . . . offence of expiation. If angry, displeased, he gives a blow to one who is not ordained, there is an offence of wrong-doing. If he thinks that one is ordained when he is not ordained, there is an offence of wrong-doing. If he is in doubt as to whether one is not ordained, there is an offence of wrong-doing. If he thinks that one is not ordained when he is not ordained, there is an offence of wrong-doing.[4] || 2 ||

There is no offence if, being in some difficulty, he gives a blow desiring freedom[5]; if he is mad, if he is the first wrong-doer. || 3 || **2** ||

The Fourth

---

[1] *Cf. Vin.* iii. 74 = *B.D.* i. 129. *Cf. B.D.* i. 207, 218, where commentarial explanations of ***kāyapaṭibaddha***, "something attached to the body," are cited.

[2] *uppalapatta. Cf.* next Pāc. and Nuns' Pācittiyas III, IV.

[3] Referred to at *DhA.* iii. 48.

[4] Surely should read *anāpatti*, no offence.

[5] *kenaci viheṭhiyamāno mokkhādhippāyo. VA.* 877 says if it is on account of a man or an animal, it is no offence to strike a blow with the body, with something attached to it, or with something that may be cast.

EXPIATION (PĀCITTIYA) LXXV

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six monks, angry, displeased, [146] raised the palm of the hand[1] against the group of seventeen monks.[2] These, frightened of a blow,[3] cried out. Monks spoke thus: "Why do you, your reverences, cry out?"

"Your reverences, this group of six monks, angry, displeased, raised the palm of the hand against us." Those who were modest monks . . . spread it about, saying: "How can this group of six monks, angry, displeased, raise the palm of the hand against the group of seventeen monks?" . . .

"Is it true, as is said, that you, monks, angry, displeased, raised the palm of the hand against the group of seventeen monks?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How can you, foolish men, angry, displeased, raise the palm of the hand against the group of seventeen monks? It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

---

[1] *talasattikaṃ uggiranti*. *Vin. Texts* i. 51 has "shall make use of any threatening gesture," a rendering governed by the *Old Commentary's* explanation, *q.v.*

[2] *Cf.* Pācs. LII, LV, LX, LXXIV.

[3] Text reads *pahārasamucitā*. *v.ll.* *te pahāraṃ pamuccitā; te pahārasammucitā; te pahārasamuccitā*. *P.E.D.* says of *samucita* "(*saṃ+ucita*, pp. of *uc* to be pleased), suitable, *Vin.* iv. 147 (must mean something else here, perhaps 'hurt' or 'frightened')." *VA*. 878 says that these monks were familiar with blows, having received them before, and that they were frightened. The *v.ll.* suggest that the monks were suitable objects for a blow, but that they escaped a blow which was threatened, not given.

Whatever monk, angry, displeased, should raise the palm of the hand against a monk, there is an offence of expiation."[1] || **1** ||

Whatever means: . . . monk is to be understood in this case.

Against a monk means: against another monk.

Angry, displeased means: . . . stubborn.[2]

Should raise the palm of the hand means: if he lifts up[3] the body or something attached to the body, and even at most a lotus-leaf,[4] there is an offence of expiation. || 1 ||

If he thinks that one is ordained when he is ordained, (and) angry, displeased, raises the palm of the hand . . . (*see* LXXIV. **2**). . . . There is no offence if, being in some difficulty, he raises the palm of the hand desiring freedom; if he is mad, if he is the first wrong-doer. || **2** || **2** ||

The Fifth

---

[1] Referred to at *DhA*. iii. 50.
[2] =above, p. 47.
[3] *uccāreti*.
[4] *Cf.* above, p. 48.

EXPIATION (PĀCITTIYA) LXXVI

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six monks defamed a monk with an unfounded charge of an offence entailing a formal meeting of the Order. Those who were modest monks . . . spread it about, saying: " How can the group of six monks defame . . . formal meeting of the Order ?" . . .

" Is it true, as is said, that you, monks, defamed a monk with an unfounded charge of an offence entailing a formal meeting of the Order ?"

" It is true, lord." [**147**]

The enlightened one, the lord, rebuked them, saying: " How can you, foolish men, defame . . . formal meeting of the Order ? It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk should defame a monk with an unfounded charge of an offence entailing a formal meeting of the Order, there is an offence of expiation."[1]
|| **1** ||

Whatever means: . . . monk is to be understood in this case.

Monk[2] means: another monk.

Unfounded means: unseen, unheard, unsuspected.[3]

Offence entailing a formal meeting of the Order means: any one of the thirteen (offences entailing this penalty).

[1] *Cf. Vin.* iii. 163, 167-8 = *B.D.* i. 281, where there is a *saṅghādisesa* offence in unfoundedly charging a monk with an offence involving defeat; and *cf. B.D.* i. 289. This Pāc. and Saṅgh. VIII are referred to at *Vin.* i. 173.

[2] acc.

[3] = *Vin.* iii. 163 (= *B.D.* i. 282).

Should defame means: if he reprimands him or causes (another) to reprimand him, there is an offence of expiation. || 1 ||

If he thinks that one is ordained when he is ordained, and defames (him) with an unfounded charge of an offence entailing a formal meeting of the Order, there is an offence of expiation. If he is in doubt as to whether one is ordained. . . . If he thinks that one is not ordained when he is ordained . . . offence of expiation. If he defames (him) in respect of a falling away from right habits or a falling away from right views,[1] there is an offence of wrong-doing. If he defames one who is not ordained, there is an offence of wrong-doing. If he thinks that one is ordained when he is not ordained, there is an offence of wrong-doing. If he is in doubt as to whether one is not ordained, there is an offence of wrong-doing. If he thinks that one is not ordained when he is not ordained, there is an offence of wrong-doing.[2] || 2 ||

There is no offence if, thinking what is true, he reprimands him or causes (another) to reprimand him; if he is mad, if he is the first wrong-doer.[3] || 3 || **2** ||

The Sixth

[1] *ācāravipattiyā vā diṭṭhivipattiyā vā*. At *Vin.* i. 171-2 these two, preceded by *sīlavipatti*, are transld. at *Vin. Texts* i. 343: "moral transgression, transgression against the rules of conduct, heresy." This passage states the kind of offence covered by each of these three groups. These three *vipattiyo* referred to at *Nett.* 126.

[2] Doubtless should read *anāpatti*.

[3] =*Vin.* iii. 170=*B.D.* i. 295.

EXPIATION (PĀCITTIYA) LXXVII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six monks intentionally aroused[1] remorse in the group of seventeen monks,[2] saying:

"Your reverences, a rule of training laid down by the lord says that a person under twenty years of age is not to be ordained[3]; and you, (though) under twenty years of age, are ordained. Then perhaps you are not really ordained." These cried out. Monks spoke thus: "Why do you, your reverences, cry out?"

"Your reverences, this group of six monks intentionally aroused remorse in us." [148]

Those who were modest monks . . . spread it about, saying: "How can this group of six monks intentionally arouse remorse in monks?" . . .

"Is it true, as is said, that you, monks, intentionally aroused remorse in monks?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How can you, foolish men, intentionally arouse remorse in monks? It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk should intentionally arouse remorse in a monk thinking, "There will be no comfort for him even for a moment," if having done it for just this object, not for another,[4] there is an offence of expiation." || 1 ||

Whatever means: . . . monk is to be understood in this case.

---

[1] *upadahantī ti uppādentī*, *VA*. 878. *Cf. vippaṭisāraṃ upadahati* at *D*. ii. 135.

[2] *Cf.* Pāc. LII, LV, LX, LXXIV, LXXV for these two groups.

[3] *Cf.* Pāc. LXV.

[4] =*B.D.* ii., 248, 352; below, p. 55.

In a monk means: in another monk.

Intentionally means: a transgression committed knowingly, consciously, deliberately.[1]

Should arouse remorse means: if he arouses remorse saying: 'Surely you, (though) under twenty years of age,[2] are ordained, surely you eat at the wrong time,[3] surely you drink strong drink,[4] surely you sit in a private place together with a woman,'[5] there is an offence of expiation.[6]

Having done it for just this object, not for another means: there comes to be no other object whatever (for which) to arouse remorse.[7] || 1 ||

If he thinks that one is ordained when he is ordained, (and) intentionally arouses remorse, there is an offence of expiation. If he is in doubt as to whether one is ordained. . . . If he thinks that one is not ordained when he is ordained . . . offence of expiation. If he intentionally arouses remorse in one who is not ordained,[8] there is an offence of wrong-doing. If he thinks that one is ordained when he is not ordained, there is an offence of wrong-doing. If he is in doubt as to whether one is not ordained, there is an offence of wrong-doing. If he thinks that one is not ordained when he is not ordained, there is an offence of wrong-doing. || 2 ||

There is no offence if, not desiring to arouse remorse, he speaks, saying: 'Surely you, (though) under twenty years of age, are ordained . . . surely you sit in a private place together with a woman; come now, find out (about it), do not let there come to be remorse for you afterwards;' if he is mad, if he is the first wrong-doer. || 3 || **2** ||

The Seventh [**149**]

---

[1] = *Vin.* iii. 73, 112 (= *B.D.* i. 126, 196) = *Vin.* iv. 124 = 290.
[2] Pāc. LXV. [3] Pāc. XXXVII. [4] Pāc. LI.
[5] Aniyata I, II; Pāc. XLIV.
[6] *VA.* 878, "for each sentence."
[7] *Cf.* *B.D.* ii. 248, 352; below, p. 56.
[8] *VA.* 878, calls such a one a *sāmaṇera*, novice.

EXPIATION (PĀCITTIYA) LXXVIII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six monks quarrelled together with well behaved monks.[1] The well behaved monks spoke thus: "Your reverences, this group of six monks are shameless; it is not possible to quarrel together with them."

The group of six monks spoke thus: "Why do you, your reverences, bring us into disgrace[2] by speaking (of us) as shameless?"

"But how could you, your reverences, hear?"

"We stood overhearing[3] the venerable ones."

Those who were modest monks . . . spread it about, saying: "How can this group of six monks stand overhearing monks when they are quarrelling, disputing, engaged in contention?" . . .

"Is it true, as is said, that you, monks, stood . . . engaged in contention?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How could you, foolish men, stand . . . engaged in contention? It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk should stand overhearing monks when they are quarrelling, disputing, engaged in contention, saying, 'I will hear what they say,' if having done it for just this object, not for another,[4] there is an offence of expiation." || 1 ||

---

[1] *Cf. Vin.* iv. 4.

[2] *pāpeti.* *Cf. Vin.* iv. 5.

[3] *upassutiṃ.* *Cf. S.* ii. 75, iv. 91.

[4] = *Vin.* iv. 43, 93; above, p. 53.

Whatever means: . . . monk is to be understood in this case.

When monks means: when other monks.

Are quarrelling, disputing, engaged in contention means: (when they are engaged) with legal questions.[1]

Should stand overhearing means: if hearing these, he goes away, thinking: 'I will reprove (him), I will remind (him), I will reprimand (him), I will make (him) remorseful,[2] I will make him ashamed,' there is an offence of wrong-doing. If standing where he hears, there is an offence of expiation. If, going behind, he goes quickly, thinking: 'I will hear,' there is an offence of wrong-doing. If standing where he hears, there is an offence of expiation. If, going in front, he stays behind,[3] thinking, 'I will hear,' there is an offence of wrong-doing. If standing where he hears, there is an offence of expiation. Having come to a place where a monk is resting or to a place where he is sitting down or to a place where he is lying down,[4] taking counsel[5] **[150]** he should cough, he should let him know. Should he not cough or should he not let him know, there is an offence of expiation.

Having done it for just this object, not for another means: there comes to be no other object whatever (for which) to stand overhearing. || 1 ||

If he thinks that one is ordained when he is ordained, (and) stands overhearing, there is an offence of expiation. If he is in doubt as to whether one is ordained . . . If he thinks that one is not ordained when he is ordained . . . offence of expiation. If he stands overhearing one who is not ordained, there is an offence of

[1] *adhikaraṇajātānaṃ*. On "legal question" see *B.D.* i. 282, 290, 300, and above, Pāc. LXIII.

[2] *paṭissāressāmi*.

[3] *ohiyyati*; *cf. ohiyyaka* at *Vin.* iv. 94.

[4] *Cf. Vin.* iii. 263.

[5] Or, "advising him," in sense of letting him know, informing him. *Mantentan ti aññena saddhiṃ aññasmiṃ mantayamāne. Mantente ti vā pāṭho ayaṃ ev' attho*, *VA.* 879.

wrong-doing. If he thinks that one is ordained when he is not ordained, there is an offence of wrong-doing. If he is in doubt as to whether one is not ordained, there is an offence of wrong-doing. If he thinks that one is not ordained when he is not ordained, there is an offence of wrong-doing. || 2 ||

There is no offence if having heard these he goes away, thinking: 'I will desist,[1] I will refrain, I will be calm,[2] I will set myself free'[3]; if he is mad, if he is the first wrong-doer. || 3 || 2 ||

The Eighth

[1] *oramissāmi*. *Cf. Vin.* iii. 54=*B.D.* i. 90. See *J.P.T.S.* 1887, p. 154.

[2] *vūpasamissāmi*. *VA.* 879, 'I will not make a quarrel.'

[3] *parimocessāmi*; "telling of my innocence I will free myself," *VA.* 879.

EXPIATION (PĀCITTIYA) LXXIX

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six monks, having indulged in bad habits, protested when a (formal) act[1] was being carried out[2] against each one. Now at that time the Order came to be convened on some business or other. The group of six monks, making robes, gave (their) consent[3] to one. Then the Order, saying:

"Your reverences, this monk of the sixfold group is come alone; come, let us carry out a (formal) act against him," carried out a (formal) act against him. Then that monk approached the group of six monks. The group of six monks spoke thus to that monk: "What did the Order do, your reverence?"

"The Order carried out a (formal) act against me, your reverences."

"Your reverence, we did not give the consent for this, that it would carry out a (formal) act against you. If we had known that it would carry out a (formal) act against you, we should not have given the consent."

Those who were modest monks . . . spread it about, saying: "How can the group of six monks, having given

---

[1] *kamma*. *Cf. Vin.* i. 49, 143, 316 f., etc.; ii. 93, and Pāc. LXIII.

[2] *Cf. Vin.* i. 115, where leave is given to protest if an act that is not legally valid is being performed; also *Vin.* ii. 93, and *Vin. Texts* iii. 46.

[3] *chandaṃ adaṃsu*. *Cf.* below, p. 61. *Chanda* here, as in other parts of *Vinaya*, used in a technical sense. It is the declaration of consent of an absentee member; he sends his consent by proxy. The rules of *chanda* are given at *Vin.* i. 121, 122; every member of an *āvāsa* had to attend the performance of (official) acts either in person or by proxy. See also *Vin.* ii. 93; *Vin. Texts* i. 277, n. 1, and S. Dutt, *Early Bud. Monachism*, pp. 126, 146.

(their) consent for legitimate (formal) acts,[1] afterwards engage in criticism ?"[2] . . .

"Is it true, as is said, that you, monks, [151] having given (your) consent for legitimate (formal) acts, afterwards engage in criticism ?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How can you, foolish men, having given (your) consent . . . afterwards engage in criticism ? It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk, having given (his) consent for legitimate (formal) acts, should afterwards engage in criticism, there is an offence of expiation."[3] || **1** ||

Whatever means: . . . monk is to be understood in this case.

Legitimate (formal) act means: a (formal) act for which leave ought to be asked,[4] a (formal) act at which a motion is put,[5] a (formal) act at which a motion is put and followed by one proclamation,[6] a (formal) act

[1] *dhammika kamma*. Expl. in *Old Comy.* below. *Cf. dhammakamma* at, *e.g.*, *Vin.* iii. 174, 177, 179.

[2] *khīyadhammam āpajjati*, lit. attained the point of humiliation, devaluation. *Cf.* same expression at Pāc. LXXXI, Nuns' Pāc. LXXVI; *A.* iii. 269, iv. 374. At Pāc. XIII it is an offence if a monk criticises, *khīyati*, and this offence is called *khīyanaka*, see *Vin.* iv. 38. In Pāc. LXXIX *khīyadhammam āpajjati* may have a quite technical meaning of "falling into the rule against criticism" —*dhamma* in *Vinaya* often meaning a rule, *āpajjati* being the word used for falling into an offence, and *khīya* being devaluation, falling away from, deterioration, and hence criticism. But I think that it means "incline to criticism" or engage in it, for in *Vinaya* an offence does not usually arise from committing another offence: offences lead to penalties, not to other offences.

[3] Referred to at *Vin.* ii. 94 ff.

[4] *apalokana-kamma*. See commentarial exegesis on *Vin.* ii. 89 at *Vin. Texts* iii. 37.

[5] *ñattikamma*. On this and the next two terms see *Vin. Texts* i. 169, n. 2.

[6] =*ñattidutiyakamma*. Cases where this is carried out not according to the rule given at *Vin.* i. 317.

at which a motion is put and is followed by three proclamations[1]; carried out according to rule, according to discipline, according to the teacher's instruction,[2] this is called a legitimate (formal) act.

Having given (his) consent, if he criticises,[3] there is an offence of expiation.[4] || 1 ||

If he thinks that it is a legally valid act[5] when it is a legally valid act (and), having given (his) consent, criticises, there is an offence of expiation. If he is in doubt as to whether it is a legally valid act . . . offence of wrong-doing. If he thinks that it is not a legally valid act when it is a legally valid act . . . no offence. If he thinks that it is a legally valid act when it is not a legally valid act, there is an offence of wrong-doing. If he is in doubt as to whether it is not a legally valid act, there is an offence of wrong-doing. If he thinks that it is not a legally valid act when it is not a legally valid act, there is no offence. || 2 ||

There is no offence if he criticises, knowing, "The (formal) act was carried out according to what is not the rule or by an incomplete assembly or against one not suitable for a (formal) act"[6]; if he is mad, if he is the first wrong-doer. || 3 || **2** ||

The Ninth

---

[1] *ñatticatutthakamma.* See *Vin.* i. 317. At *Vin.* ii. 89 these four acts comprise legal questions arising out of obligations, *kiccâdhikaraṇa.* *Cf. MA.* iv. 43. See also *Vin.* ii. 90, 91 ff., v. 116, 167, 220. *VA.* 879 refers to these as four *saṃghakammas,* (formal) acts of the Order.

[2] At *Vin.* iv. 126 these last three phrases occur as definition of *yathādhammaṃ,* according to the rule. See *D.* ii. 124 ff.; *A.* ii. 168.

[3] *khīyati.* *Cf. Vin.* ii. 94, iv. 38.

[4] *VA.* 879, "for each sentence."

[5] *dhammakamma.*

[6] *Cf. Vin.* iv. 37, 126, and below, p. 63.

EXPIATION (PĀCITTIYA) LXXX

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the Order came to be convened on some business or other. The group of six monks, making robes, gave (their) consent to one.[1] Then the Order, thinking, "We will carry out that (formal) act for the sake of which we were convened," set aside the motion. Then that monk, thinking, "Even thus do they carry out a (formal) act against each one; against whom do you carry out the (formal) act?" not having given the consent, rising up from his seat, departed. Those who were modest monks . . . spread it about, saying:

"How can this monk, when the Order is engaged in decisive talk,[2] [152] not having given the consent, rising up from his seat, depart?" . . .

"Is it true, as is said, that you, monk, when the Order was engaged in decisive talk, not having given the consent, rising up from your seat, departed?"

"It is true, lord."

The enlightened one, the lord, rebuked him, saying:

"How can you, foolish man, when the Order is engaged in decisive talk, not having given the consent, rising up from your seat, depart? It is not, foolish man, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk, when the Order is engaged in decisive talk, not having given the consent, rising up from his seat, should depart, there is an offence of expiation." || 1 ||

---

[1] *Cf.* Pāc. LXXIX.

[2] *vinicchayakathā.* See *Old Comy,* below, and *cf. Vism.* 16, transld. *Path of Purity,* i. 20 "deciding discourse." Transld. at *Vin. Texts* i. 52 "(formal) enquiry."

Whatever means: . . . monk is to be understood in this case.

When the Order is engaged in decisive talk means: a matter is announced (but) not decided, or a motion is set aside, or a resolution is unfinished.[1]

Not having given the consent, rising up from his seat, should depart means: if he goes away, thinking, "Why should it not carry out this (formal) act (although) it may be quashed,[2] (although) it may be incomplete ?",[3] there is an offence of wrong-doing. In leaving (the space of) a reach of the hand[4] from the assembly, there is an offence of wrong-doing. When he has left, there is an offence of expiation.[5] || 1 ||

If he thinks that it is a legally valid act when it is a legally valid act[6] (and) not having given the consent, rising up from his seat, departs, there is an offence of expiation. If he is in doubt as to whether it is a legally valid act . . . offence of wrong-doing. If he thinks that it is not a legally valid act when it is a legally valid act . . . no offence. If he thinks that it is a legally valid act when it is not a legally valid act, there is an offence of wrong-doing. If he is in doubt as to whether it is not a legally valid act, there is an offence of wrong-doing. If he thinks that it is not a legally valid act when it is not a legally valid act, there is no offence. || 2 ||

There is no offence if he goes away, thinking: "There will come to be quarrel or dispute or strife or contention for the Order"; if he goes away, thinking: "There will

---

[1] *vippakata*. *Cf. Vin.* ii. 243 = *Vin. Texts* iii. 310 "going on"; *Vin.* ii. 304 = *Vin. Texts* iii. 405 "unfinished"; *A.* ii. 196 = *G.S.* ii. 208 "broken off" and "interrupted."

[2] *kuppa*. *Cf. kammena kuppena* at *Vin.* ii. 71 and *kammena akuppena* at *Vin.* ii. 68, 71.

[3] *Cf. Vin.* i. 315 ff.

[4] *Cf. Vin.* iii. 200, iv. 47; *VA.* 783.

[5] *Cf. Vin.* iv. 93.

[6] *Cf. Vin.* iii. 174, 177, 179, 186; iv. 126, 152.

come to be schism in the Order or dissension in the Order"; if he goes away, thinking: "He will carry out the (formal) act according to what is not rule, or by an incomplete congregation, or against one not suitable for a (formal) act"[1]; if, being ill, he goes away; if he goes away because there is something to be done for one who is ill; if he goes away to relieve himself;* if anxious not to find fault with the (formal) act,[2] he goes away, thinking: "I will come back again"; if he is mad, if he is the first wrong-doer. || 3 || 2 ||

The Tenth[3] [153]

* *uccārena vā passāvena vā pīḷito gacchati.*

[1] *Cf. Vin.* iv. 37, 126, 152.

[2] *na kammaṃ kopetukāmo.*

[3] This is the division that contains the two extra Pācittiyas which bring the total number up to ninety-two. *Cf.* the Vibhaṅga-vagga of *Majjhima*, which contains twelve, instead of the normal ten, suttas.

EXPIATION (PĀCITTIYA) LXXXI

. . . at Rājagaha in the Bamboo Grove at the squirrels' feeding-place. Now at that time the venerable Dabba the Mallian assigned lodgings to the Order and distributed meals.[1] And the venerable one's robe became worn thin. Now at that time one robe accrued to the Order. Then the Order gave this robe to the venerable Dabba the Mallian. The group of six monks looked down upon, criticised, spread it about, saying: "The monks are appropriating a benefit belonging to the Order[2] according to acquaintanceship."[3]

Those who were modest monks . . . spread it about, saying: "How can this group of six monks, having given away a robe by means of a complete Order,[4] afterwards engage in criticism?"[5] . . .

"Is it true, as is said, that you, monks, having given away a robe . . . afterwards engaged in criticism?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How can you, foolish men, having given away a robe . . . afterwards engage in criticism? It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

[1] *Cf.* For. Meeting VIII, *Vin.* iii. 158 (*B.D.* i. 271-2), and Pāc. XIII, *Vin.* iv. 37 (*B.D.* ii. 235).

[2] *Cf. Vin.* iii. 265.

[3] *yathāsantatam, v.l. -saṇhatam*, expl. below in *Old Comy.* as *yathāmittatā. . . . Cf.* Pāc. XIII where Dabba is accused of acting out of favouritism.

[4] *samaggena saṁghena.* All members of any particular Order—*i.e.*, that part of the Order staying in a certain residence, *āvāsa*, or within a certain boundary, *sīmā*, had to be present for the proper carrying out of all official proceedings. See *Old Comy.* below. *Cf.* Pāc. XXI, especially *Vin.* iv. 52.

[5] *Cf.* Pāc. LXXIX.

Whatever monk, having given away a robe by means of a complete Order, should afterwards engage in criticism, saying: "The monks are appropriating a benefit belonging to the Order according to acquaintanceship," there is an offence of expiation." || 1 ||

Whatever means: . . . monk is to be understood in this case.

Complete Order means: belonging to the same communion,[1] staying within the same boundary.[2]

A robe means: any one robe of the six (kinds of) robes (including) the least one fit for assignment.[3]

According to acquaintanceship means: according to friendship,[4] according to comradeship,[5] according to intimacy,[6] according as one has the same preceptor, according as one has the same teacher.[7]

Belonging to the Order means: it comes to be given to the Order, handed over to (it).[8]

A benefit means: the requisites of robes, almsfood, lodgings, medicines for the sick, and even a lump of chunam and a toothpick and unwoven thread.[9] [154]

Should afterwards engage in criticism means: if he criticises when a robe is given to one who is ordained (and) agreed upon by the Order as assigner of lodgings or as distributor of meals or as apportioner of conjey or as apportioner of fruit or as apportioner of solid

---

[1] *samānasaṃvāsaka*. *Cf.* definition of *saṃvāsa*, communion, in each Defeat, *B.D.* i.

[2] *samānasīmāyaṃ ṭhito*. These two expressions occur in same definition at pp. 170, 193 below, and *Vin.* iii. 173, also at *Vin.* i. 321. See note at *Vin. Texts* ii. 269, 271. That the two terms are not necessarily coincident is shown at *Vin.* i. 340. See also S. Dutt, *Early Bud. Monachism*, p. 132.

[3] =*B.D.* ii. 7, 40, 48, 140.

[4] *yathāmittatā*.

[5] *yathāsandiṭṭhatā*. *Sandiṭṭha* is a friend, one seen together with (you).

[6] *yathāsambhattatā*. *Cf. D.* ii. 98.

[7] *Cf. Vin.* iv. 178.

[8] =*Vin.* iii. 266.

[9] =*Vin.* iii. 266. *Cf. Vin.* iii. 241, 260.

food or as disposer of trifles,[1] there is an offence of expiation. || 1 ||

If he thinks that it is a legally valid act when it is a legally valid act, (and) criticises when a robe is given, there is an offence of expiation. If he is in doubt as to whether it is a legally valid act . . . If he thinks that it is not a legally valid act when it is a legally valid act . . . offence of expiation. If he criticises when another requisite is given, there is an offence of wrong-doing. If he criticises when a robe or another requisite is given to one ordained, (but) not agreed upon by the Order as assigner of lodgings . . . as disposer of trifles, there is an offence of wrong-doing. If he criticises when a robe or another requisite is given to one who is not ordained, (whether) agreed upon or not agreed upon by the Order as assigner of lodgings . . . as disposer of trifles, there is an offence of wrong-doing. If he thinks that it is a legally valid act when it is not a legally valid act, there is an offence of wrong-doing. If he is in doubt as to whether it is not a legally valid act, there is an offence of wrong-doing. If he thinks that it is not a legally valid act when it is not a legally valid act, there is no offence.[2] || 2 ||

There is no offence if he criticises, saying: 'What is the use of giving to one acting by nature from desire, from hatred, from confusion, from fear? For having received it, he will ruin it, he will not look after[3] it properly'; if he is mad, if he is the first wrong-doer.[4] || 3 || 2 ||

The Eleventh[5]

[1] *Cf. Vin.* iv. 38 (=*B.D.* ii. 236) and n. for references.

[2] *Cf. Vin.* iv. 39.

[3] *upanessati*; *upaneti*, to bring up to, to conduce, to adduce; to present, give.

[4] *Cf. Vin.* iv. 39 (*B.D.* ii. 237), and see n. 2.

[5] See n. end of Pāc. LXXX.

EXPIATION (PĀCITTIYA) LXXXII

. . . at Sāvatthi in the Jeta Grove in Anāthapiṇḍika's monastery.[1] Now at that time at Sāvatthi food with robe-material was prepared for the Order by a certain guild, saying: "Having offered food, we will present them with robe-material." Then the group of six monks approached that guild, and having approached, they said to that guild: "Sirs, give these robes to these monks."

"Honoured sirs, we will not give; almsfood with robes are made ready by us every year for the Order."

"Sirs, many are the Order's benefactors, many are the Order's devotees. These (monks) are here depending on you, looking to you, but if you will not give to them, then [155] who is there who will give to them? Sirs, give these robes to these monks."

Then that guild, being pressed by the group of six monks, giving the group of six monks as much robe-material as was prepared, served the Order with a meal. Those monks who knew that robe-material with a meal[2] was prepared for the Order and did not know that it was given to the group of six monks, spoke thus:

"Sirs, dedicate robe-material to the Order."

"Honoured sirs, there is none; the masters, the group of six monks appropriated to the masters, the group of six monks, as much robe-material as was prepared."

Those who were modest monks . . . spread it about, saying:

"How can the group of six monks knowingly appropriate to an individual an apportioned benefit belonging to the Order?" . . .

---

[1] *Cf.* Nissag. XXX. There the offence, however, is procuring something for oneself. See *B.D.* ii. 160 ff. for notes.

[2] *sacīvarabhatta*; at *Vin.* iii 265 *cīvarabhatta*.

"Is it true, as is said, that you, monks, knowingly appropriated to an individual an apportioned benefit belonging to the Order?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How can you, foolish men, knowingly appropriate to an individual an apportioned benefit belonging to the Order? It is not, foolish men, for pleasing those who are not (yet) pleased. . . . And thus, monks, this rule of training should be set forth:

Whatever monk should knowingly appropriate to an individual an apportioned benefit belonging to the Order, there is an offence of expiation." || 1 ||

Whatever means: . . . monk is to be understood in this case.

He knows means: either he knows by himself or others tell him or (someone) tells him.

Belonging to the Order means: it comes to be given to the Order, handed over to it.

A benefit means: the requisites of robes, almsfood, lodgings, medicines for the sick, and even a lump of chunam and a toothpick and unwoven thread.

Apportioned means: if it has been expressly said: "We will give, we will make," (and) he appropriates it to an individual, there is an offence of expiation. || 1 ||

If[1] he thinks that it is apportioned when it is apportioned (and) appropriates it to an individual, there is an offence of expiation. If he is in doubt as to whether it is apportioned (and) appropriates it to an individual, there is an offence of wrong-doing. If he thinks that it is not apportioned when it is apportioned (and) appropriates it to an individual, there is no offence. If he appropriates what is apportioned to the Order for another (part of the) Order or for a shrine, there is an offence of wrong-doing. If he appropriates what is

[1] Just before this passage Nissag. XXX has the usual directions as to forfeiture, omitted of necessity here.

apportioned to a shrine for another shrine or for the Order or for an individual, there is an offence of wrong-doing. If he appropriates what is apportioned to an individual for another individual or for an Order or for a shrine, there is an offence of wrong-doing. If he thinks that it is apportioned when it is not apportioned, there is an offence of wrong-doing. If he is in doubt as to whether it is not apportioned, [156] there is an offence of wrong-doing. If he thinks that it is not apportioned when it is not apportioned, there is no offence. || 2 ||

There is no offence if he himself being asked, 'Where do we give?' says, 'Give wherever your gift could be used or could be mended or should be for a long time or when for you the mind is peaceful;' if he is mad, if he is the first wrong-doer. || 3 || **2** ||

The Twelfth

This is its key:

Regarding a rule, and disparagement, causing confusion, striking a blow,[1]
The palm of the hand, and unfounded, intentionally, and overhearing,
And preventing and consent,[2] and on Dabba, appropriating.

The Eighth Division: that on regarding a rule.

---

[1] *pahārakaṃ.*

[2] *paṭibāhanachandañ ca. Paṭibāhana* does not occur in Pāc. LXXIX or LXXX. But in LXXIX it may be inferred that the group of six monks would have prevented one of their number from going to the Order, had they known that it was going to carry out a formal act against him; and in LXXX a monk prevented a formal act from being carried out by withholding his consent. It is necessary for the compound, *paṭibāhana-chanda,* to refer to *two* rules, in order to bring the headings in the "key" up to twelve, which is the number contained in this Division.

EXPIATION (PĀCITTIYA) LXXXIII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Then King Pasenadi of Kosala enjoined the keeper of the pleasure ground, saying: "Good sir,[1] go along, clear the pleasure ground, we will go to the pleasure ground."

"Very well, sire," and the keeper of the pleasure ground, having answered King Pasenadi of Kosala, clearing the pleasure ground, saw the lord sitting at the foot of a certain tree, and seeing him, he approached King Pasenadi of Kosala, and having approached he spoke thus to King Pasenadi of Kosala:

"Sire, the pleasure ground is cleared, but the lord is sitting there."

"Good sir, let him be, we will pay homage to the lord."[2] Then King Pasenadi of Kosala, having gone to the pleasure ground, approached the lord. Now at that time a certain lay follower was sitting down paying homage to the lord. King Pasenadi of Kosala saw that lay follower sitting down paying homage to the lord; seeing him he stood, afraid. Then it occurred to King Pasenadi of Kosala: "This man cannot be depraved,[3] inasmuch as he is paying homage to the lord," (and) he approached the lord; having approached, having greeted the lord, he sat down at a respectful distance. Then that lay follower, out of respect for the lord, [157] neither greeted nor stood up for King Pasenadi

---

[1] *bhaṇe.* Lit: 'I say,' being accord. to *P.E.D.* orig. 1st sing. pres. med. of *bhaṇati,* used as an interjection of emphasis, usually from kings to subjects. *Cf. Vin.* i. 240, 241, *Miln.* 21. Transld. *Vin. Texts* ii. 122, 123 "good sir," and *Quest. King Milinda* i. 34, "my good men."

[2] *payirupāsati.* Also meaning "to visit," to pay a call on; *cf. M.* ii. 65; *Vin.* iv. 98.

[3] *nârahat' āyaṃ puriso pāpo hotuṃ.*

of Kosala. Then King Pasenadi of Kosala became displeased, saying: "How can this man, when I come, neither greet (me) nor stand up?"

Then the lord, knowing that King Pasenadi of Kosala was displeased, spoke thus to King Pasenadi of Kosala: "Sire, this lay follower is very learned, he is one to whom the tradition has been handed down,[1] he is devoid of passion in respect of sense-pleasures."

Then it occurred to King Pasenadi of Kosala: "This lay follower cannot be inferior, for the lord speaks praise of him," and he said to this lay follower: "You may say, lay follower, what will be of use."[2]

"Very well, sire."

Then the lord . . . delighted King Pasenadi of Kosala with talk on dhamma. Then King Pasenadi of Kosala having been . . . delighted by the lord with talk on dhamma, rising up from his seat, having greeted the lord, departed keeping his right side towards him. Now at that time King Pasenadi of Kosala came to be on the upper storey of the palace.[3] Then King Pasenadi of Kosala saw this lay follower going along the road, a sunshade in his hand; seeing him, having had him summoned, he spoke thus: "They say that you, lay follower, are very learned, one to whom the tradition has been handed down; it would be well, lay follower,

---

[1] *āgatāgama*. *Cf. Vin.* i. 119 (transld. *Vin. Texts* i. 272, "who has studied the *āgamas* (*i.e.*, the collections of suttas)"; *Vin.* i. 127; *Vin.* ii. 8 (transld. *Vin. Texts* ii. 345 "a man to whom the Nikāyas had been handed down"); *A.* i. 117 (*G.S.* i. 101 "versed in the Sayings"); *A.* ii. 147 (transld. *G. S.* ii. 151-152 "versed in the doctrines," with note that the *āgama*, what one goes by, is canonical 'scripture,' and that in Ceylon the word is used today for the 'Buddhist religion'); *A.* iii. 179 (*G.S.* iii. 134 "to whom the traditional lore has come down"); *cf. āgama* at *Vin.* ii. 249. See E. J. Thomas, *Hist. Bud. Thought*, pp. 157, 266. That the Nikāyas came to be called (and in Sanskrit) *āgamas* (see Winternitz, *Hist. Ind. Lit.* ii. 234) seems indisputable; but in *Vinaya*, *āgama* may not have stood for the Nikāyas themselves, so much as for the material out of which they later came to be compiled.

[2] *yena attho*. Same expression at *Vin.* iii. 132=*B.D.* i. 222, and *Vin.* iii. 210=*B.D.* ii. 43.

[3] *uparipāsādavaragato hoti*; *cf. Vin.* iv. 112.

that you should teach dhamma in our women's apartments."[1]

"Sire, what I know is owing to the masters,[2] only the masters shall teach dhamma in the women's apartments of the king." || 1 ||

Then King Pasenadi of Kosala, thinking: "What the lay follower says is true," approached the lord; having approached, having greeted the lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, King Pasenadi of Kosala spoke thus to the lord:

"It were well, lord, if the lord were to enjoin one monk who should teach dhamma in our women's apartments."

Then the lord . . . delighted King Pasenadi of Kosala with talk on dhamma . . . he departed keeping his right side towards him. Then the lord addressed the venerable Ānanda, saying: "Well now, Ānanda, do teach dhamma in the King's women's apartments."

"Very well, lord," and the venerable Ānanda having answered the lord, having gone in from time to time, spoke dhamma in the King's women's apartments. Then the venerable Ānanda, dressing in the morning, taking his bowl and robe, approached the dwelling of King Pasenadi of Kosala. Now at that time King Pasenadi of Kosala was in bed with Queen Mallikā. Queen Mallikā saw the venerable Ānanda approaching from afar, and seeing him she got up hastily; [158] her garments, burnished cloth of gold, slipped down. Then the venerable Ānanda, having turned back again from there, having gone to the monastery, told this matter to the monks. Those who were modest monks . . . spread it about, saying:

"How can the venerable Ānanda, not announced beforehand,[3] enter the King's women's apartments?" . . .

[1] = *Vin.* i. 72. Here the word is *itthāgāra*; at *Vin.* iii. 250 it is *antepura.*

[2] *ayyānaṃ vāhasā.*

[3] *pubbe appaṭisaṃviditā*; *cf. Vin.* iv. 182; *S.* ii. 54; *A.* iii. 59.

"Is it true, as is said, that you, Ānanda, not announced beforehand, entered the King's women's apartments?"

"It is true, lord."

The enlightened one, the lord, rebuked him, saying: "How can you, Ānanda, not announced beforehand, enter the King's women's apartments? It is not, Ānanda, for pleasing those who are not (yet) pleased . . ." and having rebuked him, having given reasoned talk, he addressed the monks, saying: || 2 ||

"Monks, there are these ten dangers of entering a king's women's quarters.[1] What are the ten? Here, monks, the king is seated together with the chief consort; a monk enters there; either the chief consort, having seen the monk, smiles, or the monk, having seen the chief consort, smiles; then it occurs to the king: 'Surely it is done by these, or they will do it.'[2] This, monks, is the first danger of entering a king's women's quarters.

And again, monks, a king is very busy, with much to be done; having gone to a certain woman, he does not remember; she on account of this, conceives (a child); then it occurs to the king: 'No one enters here except one who has gone forth; now can this be the deed of one who has gone forth?' This, monks, is the second danger of entering a king's women's quarters.

And again, monks, some jewel disappears in a king's women's quarters. Then it occurs to the king: 'No one else enters here except one who has gone forth; now can this be the deed of one who has gone forth?' This, monks, is the third danger . . .

And again, monks, the secret plans within a king's women's quarters by being divulged abroad are spoiled.[3] Then it occurs to the king: 'No one else enters here except one who has gone forth; now can this be the

[1] Here word is *antepura*. This passage = *A*. v. 81 ff.

[2] *G.S.* v. 57: "Surely these two are guilty or will be guilty."

[3] *antepure abbhantarā guyhamantā bahiddhā sambhedaṃ gacchanti.* I follow Woodward at *G.S.* v. 58, *q.v.* with his n.

deed of one who has gone forth?' This, monks, is the fourth danger . . .

And again, monks, in a king's women's apartments either a son asks for[1] (his) father, or a father asks for (his) son; it occurs to these: 'No one else enters here except one who has gone forth; now can this be the deed of one who has gone forth?' This, monks, is the fifth danger . . .

And again, monks, a king establishes in a high place one having a lowly position; it occurs to those to whom this is unpleasing: 'The king is associating with one who has gone forth; now can this be the deed of one who has gone forth?' This, monks, is the sixth danger . . .

And again, monks, a king establishes in a lowly place one having a high position; it occurs to those . . . [159] This, monks, is the seventh danger . . .

And again, monks, the king sends out the army at the wrong time. It occurs to those . . . This, monks, is the eighth danger . . .

And again, monks, a king, having sent out the army at the right time, makes it turn back from the high-road; it occurs to those . . . This, monks, is the ninth danger . . .

And again, monks, when a king's women's quarters are crowded[2] with elephants, crowded with horses, crowded with chariots, there are forms, sounds, scents, tastes, tangible objects for causing delight, which are not suitable for one who has gone forth. This, monks, is the tenth danger of entering a king's women's quarters. Monks, these are the ten dangers of entering a king's women's quarters."

---

[1] *pattheti*. *VA*. 880 says *antaraṃ passitvā ghātetuṃ icchati*, (looking) inside he wants to kill him, while *AA*. on *A*. v. 81 has *māretuṃ icchati* (longs to kill). Woodward, *G.S.* v. 58, n. 3, suggests that this refers 'to the uncertainty of parentage in a royal harem,' the one gone forth being 'suspected of causing the confusion.'

[2] *sammadda*. *A*. v. 83 reads *sammada*, drowsiness. As Woodward points out, it should be *sammadda*, which occurs in *v.ll*. *Cf*. *sammaddanta* at *Vin*. i. 137.

Thus the lord, in many a figure having rebuked the venerable Ānanda on his difficulty in maintaining himself . . . ". . . And thus, monks, this rule of training should be set forth:

Whatever monk, not announced beforehand, should cross the threshold of an anointed king of noble class[1] from which the king has not departed, from which the queen has not withdrawn,[2] there is an offence of expiation." || 3 || 1 ||

Whatever means: . . . monk is to be understood in this case.

Noble class means: of pure birth on both the mother's side and the father's side back through seven generations, not open to criticism,[3] unblemished in point of birth.[4]

Anointed means: he becomes anointed in accordance with the consecration of a noble.[5]

From which the king has not departed means: the king has not departed from the sleeping-room.[6]

From which the queen has not withdrawn means: the chief consort has not departed from the sleeping-room; or neither has departed.

Not announced beforehand means: without having announced oneself beforehand.[7]

---

[1] *rañño khattiyassa muddhâvasittassa*. *Cf. khattiyo muddâvasitto* at *D.* i. 69 (transld. *Dial.* i. 79, "a sovereign, duly crowned"); *D.* iii. 60 f., 69; *A.* i. 106, ii. 207 ff. (*rājā vā hoti khattiyo muddhâvasitto brāhmaṇo vā mahāsālo*); *A.* iii. 151 (*G.S.* iii. 116 "a warrior rajah, anointed of head"); *A.* iii. 299; *M.* i. 82, 231, 343, ii. 152, 183, iii. 132, 172. Rulers, chieftains were of the *khattiya* class. *Rājas* are called *khattiyas* at *Dhp.* 294.

[2] *anikkhantarājake aniggataratanake*. See *C.P.D.* under these headings, and *Vin. Texts* i. 52, n.; *VA.* 881 says *ratanaṃ vuccati mahesī*, the chief consort is called a jewel.

[3] *akkhitta*.

[4] ,=*A.* iii. 151; *cf.*, *e.g.*, *D.* i. 113; *Sn.* p. 115; *A.* iii. 223, 228 (often said of a brahmin).

[5] *muddhâvasitto nāma khattiyâbhisekena abhisitto hoti*. *Cf. A.* i. 107, referring to a *khattiya*; *A.* ii. 87, *MA.* iii. 12.

[6] *sayanighara*. *Cf. B.D.* ii. 354=*Vin.* iv. 94.

[7] *anāmantetvā*. *Cf. Jā.* vi. 475: *anāmantā pavisati pubbe appaṭivedito*.

Threshold[1] means: it is called the threshold[2] of the sleeping-room.

Sleeping-room[3] means: there wherever the king's bed is made ready, even if it is only surrounded by a screen-wall.[4]

Should cross the threshold means: if he makes the first foot cross the threshold, there is an offence of wrong-doing. If he makes the second foot cross, there is an offence of expiation.[5] || 1 ||

If he thinks that he is not announced when he is not announced, (and) crosses the threshold, there is an offence of expiation. If he is in doubt as to whether he is not announced . . . If he thinks that he is announced when he is not announced . . . offence of expiation. If he thinks that he is not announced when he is announced, there is an offence of wrong-doing. If he is in doubt as to whether he is announced, there is an offence of wrong-doing. If he thinks that he is announced when he is announced, there is no offence. || 2 || [160]

There is no offence if he is announced; if he is not of noble class; if he is not anointed in accordance with the consecration of a noble; if the king has departed from the sleeping-room, if the chief consort has departed from the sleeping-room, or if both have departed;[6] if it is not in the sleeping-room;[6] if he is mad, if he is the first wrong-doer. || 3 || 2 ||

The First

---

[1] *indakhīla*. *Cf. Vin.* iii. 46 = *B.D.* i. 74.

[2] *ummāra*. *Cf. Vin.* iv. 100.

[3] N.B.—Either this word should have appeared in the *Sikkhāpada*, or the commentator is here defining a word used in the definition of 'threshold.'

[4] *sāṇipākāraparikkhitta*.

[5] = *Vin.* iv. 100.

[6] = *Vin.* iv. 95.

EXPIATION (PĀCITTIYA) LXXXIV

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a certain monk was bathing in the river Aciravatī. And a certain brahmin, having put down a purse of five hundred (pieces) on the dry ground, having forgotten it while bathing in the river Aciravatī, went away. Then that monk, thinking, "Do not let this purse of that brahmin be lost," took hold of it. Then that brahmin, having remembered, having run back quickly, spoke thus to that monk: "Good sir, did you not see my purse?" Saying, "Here (it is), brahmin," he gave it back (to him).

Then it occurred to that brahmin: "Now by what device can I not give[1] an ample reward[2] to this monk?" Saying, "Good sir, I did not have five hundred (pieces), I had a thousand (pieces)," having obstructed him, he set him free.[3] Then that monk, having gone to the monastery, told this matter to the monks. Those who were modest monks . . . spread it about, saying:

"How can this monk pick up treasure?"[4] . . .

"Is it true, as is said, that you, monk, picked up treasure?"

"It is true, lord," he said.

The enlightened one, the lord, rebuked him, saying:

"How can you, foolish man, pick up treasure? It is not, foolish man, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk should pick up or should cause (another) to pick up treasure or what is considered as[5] treasure, there is an offence of expiation."[6]

---

[1] *Cf. Vin.* iv. 112. [2] *puṇṇapatta*, lit. a full bowl; *cf. Jā.* iii. 535.

[3] *Cf. Vin.* iv. 131. [4] *ratana.*

[5] *ratanasammata. Sammata* is the word used for "agreed upon" by the monks.

[6] The monk seems to have been hoodwinked by the brahmin into believing that he took some of the contents of the purse. He

And thus this rule of training for monks came to be laid down by the lord. || 1 ||

Now at that time there came to be a festival in Sāvatthī. People, having adorned themselves with ornaments,[1] went to the pleasure ground. Visākhā, Migāra's mother, thinking: "Having adorned myself with ornaments, I will go to the pleasure ground," [161] having departed from the village, thinking: "Having gone to the pleasure ground, what shall I do? What now if I should pay homage[2] to the lord?" having taken off the jewelry, having tied it up into a bundle with an upper robe,[3] she gave it to a slave-woman, saying: "Come along, take this bundle." Then Visākhā, Migāra's mother, approached the lord; having approached, having greeted the lord, she sat down at a respectful distance. As she was sitting down at a respectful distance, the lord gladdened . . . delighted Visākhā, Migāra's mother, with talk on dhamma. Then Visākhā, Migāra's mother, gladdened . . . delighted by the lord with talk on dhamma, rising up from her seat, having greeted the lord, departed keeping her right side towards him. Then the slave-woman, having forgotten that bundle, went away. A monk, having seen it, told this matter to the lord. He said:

"Well then, monk, having picked it up, lay it aside."

Then the lord, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

"I allow you, monks, having picked up or having caused (someone) to pick up treasure or what is considered as treasure that is within a monastery, to lay it aside, thinking, 'It will be for him who will take it.'[4] And thus, monks, this rule of training should be set forth:

Whatever monk should pick up or should cause (someone) to pick up treasure or what is considered as

only took up the purse temporarily and with no intention of stealing it, and it is not said that he looked at the contents; none of these aspects is considered here.

[1] *Cf. Vin.* iv. 18.
[2] *Cf. Vin.* iv. 98, 157.
[3] *Cf. Vin.* iii. 208.
[4] = *Vin.* iii. 239.

treasure, except within a monastery, there is an offence of expiation."

And thus this rule of training for monks came to be laid down by the lord. || 2 ||

Now at that time in the Kāsi country there came to be a village in which there was business[1] for the householder, Anāthapiṇḍika, so that an inmate[2] came to be enjoined by the householder, saying: "If the revered sirs come, you should make a meal (for them)." Now at that time several monks, walking on alms-tour in the Kāsi country, came up to the village in which there was business for the householder, Anāthapiṇḍika. That man saw these monks coming from afar, and seeing them, he approached these monks; having approached, having greeted these monks, he spoke thus:

"Honoured sirs, let the masters consent to the householder's meal for tomorrow." The monks consented by becoming silent. Then that man, at the end of that night, having had sumptuous solid foods and soft foods prepared, having had the time announced, having taken off a finger-ring,[3] having served these monks with the meal, said: "Having eaten, let the masters go away, and I will go back to business," and having forgotten the finger-ring, he went away. The monks, [162] having seen it, saying: "If we go away, this finger-ring will be lost," sat still just there. Then that man, returning from business, having seen these monks, spoke thus:

"Honoured sirs, why are the masters sitting still just there?" Then these monks, having told this matter to that man, having arrived at Sāvatthī, told this matter to the monks. The monks told this matter to the lord. Then the lord, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

---

[1] *kammantagāma.*

[2] *antevāsin.* *VA.* 881 says *paricārako,* an attendant, servant.

[3] *Cf. Vin.* ii. 106.

"I allow you, monks, having picked up or having caused (someone) to pick up treasure or what is considered as treasure, that is within a monastery or within a house, to lay it aside, thinking, 'It will be for him who will take it.' And thus, monks, this rule of training should be set forth:

Whatever monk should pick up or should cause (someone) to pick up treasure or what is considered as treasure, except within a monastery or within a house, there is an offence of expiation. But if a monk, having picked up or caused (someone) to pick up treasure or what is considered as treasure, that is within a monastery or within a house, it should be laid aside, thinking, 'It will be for him who will take it.' This is the proper course here." || **3** ||

Whatever means: . . . monk is to be understood in this case.

Treasure means: pearl, crystal, lapis lazuli, mother-of-pearl, quartz, coral, gold, silver, ruby, cat's-eye.[1]

What is considered as treasure means: that which is of profit, of use[2] to people, this is called what is considered as treasure.

Except within a monastery or within a house means: setting aside within a monastery, within a house. Within a monastery means: inside a monastery when the monastery is fenced in; the precincts when it is not fenced in.[3] Within a house means: inside the house when a house is fenced in; the precincts when it is not fenced in.

Should pick up means: if he himself picks it up, there is an offence of expiation.

Should cause (someone) to pick up means: if he makes another pick it up, there is an offence of expiation.

But if a monk, having picked up or having caused

---

[1] Same list occurs at *Vin.* ii. 238. *Cf.* also list of jewels at *Miln.* 267, and for notes see *Bud. Stas.*, *S.B.E.* XI, 2nd edn., p. 249; also on *veḷuriya*, perhaps cat's-eye or beryl, see *Vin. Texts* ii. 82, n. 1.

[2] *upabhogaparibhoga.*

[3] = below, p. 118.

(someone) to pick up treasure . . . it should be laid aside means: having made a mark[1] by a form[2] or by a sign,[3] having laid it aside, it should be pointed out,[4] saying: 'Let him come whose goods are lost.' If he comes there, it should be said to him, 'Sir, what are your goods like?' If he succeeds in obtaining[5] them by the form or by the sign, they should be given (to him). If he does not succeed in obtaining them, it should be said (to him), 'Examine them, sir.' In setting out from that residence he may set out, having deposited them in the hand(s) of those who there are suitable monks. But if the monks are not suitable, he may set out,[6] having deposited them in the hands of those who there are suitable householders. **[163]**

This is the proper course here means: this is the appropriate course here. || 1 ||

There is no offence if, having picked up or having caused (someone) to pick up treasure or what is considered as treasure that is within a monastery or within a house, he lays it aside thinking: 'It will be for him who will take it'; if he takes on trust what is considered as a jewel; if he takes it for the time being; if he thinks it is rag-robes; if he is mad, if he is the first wrong-doer. || 2 || **4** ||

The Second

---

[1] *saññāṇaṃ katvā*, or perhaps "having made it recognisable"; *cf. cīvaraṃ saṃjānitvā* at *Vin.* iv. 120.

[2] *rūpena.* *VA.* 882 says: "Having freed the goods, having computed them, thinking, 'There are so many *kahāpaṇas* or there is gold and silver,' he should examine them." *Cf. rūpaṃ sikkhati* at *Vin.* i. 77, iv. 129, perhaps some form of money-changing.

[3] *nimitta.* *VA.* 882, in explaining this, uses the word *lañchana*, stamp, impress, seal; the goods are stamped or sealed with clay or with lac.

[4] *I.e.*, to the owner if he comes, but if he (the monk) does not see the owner, he should do what is suitable; so *VA.* 882.

[5] *sampādeti.* Word occurs at *Vin.* i. 217, ii. 214.

[6] The idea seems to be that he should set out in search of the owner, having left the goods with some reliable persons.

EXPIATION (PĀCITTIYA) LXXXV

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six monks having entered a village at the wrong time,[1] having sat down in a hall,[2] talked a variety of worldly talk,[3] that is to say talk of kings, talk of thieves, talk of great ministers, talk of armies, talk of fears, talk of battles, talk of food, talk of drink, talk of clothes, talk of beds, talk of garlands, talk of scents, talk of relations, talk of vehicles, talk of villages, talk of little towns, talk of towns, talk of the country, talk of women,[4] talk of strong drink,[5] talk of streets,[6] talk of wells, talk of those departed before,[7] talk of diversity,[8] speculation about

---

[1] *vikāle*, out of the (right) time—*i.e.*, not in the hours when the alms-round was permissible. *Cf. Pāc.* XXXVII.

[2] *sabhāya*. *Cf. Vin.* iii. 200.

[3] *tiracchānakathā*, lit. animal talk, that is worldly, low, childish talk, gossip. *Cf. Vin.* i. 188; *D.* i. 7, 178, iii. 36; *M.* i. 513, ii. 1, 23; *S.* v. 419; *A.* v. 128; and *K.S.* v. 355; *Dial.* iii. 33; *G.S.* v. 86. There is a tendency at *DA.* 89 to couple *gehasitakathā*, talk of worldly life, with *tiracchānakathā*.

[4] On insertion of *purisakathaṃ* after *itthikathaṃ* in some of the MSS., see *Dial.* iii. 34, n. 1.

[5] *surākathaṃ* here. *Vin.* i. 188; *D.* i. 8, 179, iii. 36; *M.* i. 513, ii, 1, 23 read *sūrakathaṃ*, talk of heroes, valiant men; *DA.* 90=*MA.* iii. 223 saying that Nandimitta, a warrior, was called a hero. *VA.* 882 says nothing. *SA.* iii. 295 explains that there are two readings, *sūrak°* and *surāk°*; by the latter is meant conducing to pleasure by drinking strong drinks.

[6] *visikhākathaṃ*. Bu. at *DA.* 90 takes this as talk about streets, whether they are well or badly situated, whether they contain brave people (*sūrā*), poor people, and so forth. Certainly "gossip at (or from) street corners" (*Dial.* i. 13, iii. 34) could not be meant here. See *K.S.* v. 355, n. 7.

[7] *pubbapetakathaṃ*. *Dial.* i. 14, iii. 34 read "ghost-stories"; *Fur. Dial.* i. 363 "kinsfolk departed" (following *DA.*, *MA.* and *SA.*, "talk on those who were formerly relations").

[8] *nānattakathaṃ*. Transld. at *Dial.* i. 14, iii. 34; *G.S.* v. 87; *K.S.* v. 356 "desultory talk"; *Fur. Dial.* i. 363, "and all the rest

the world,[1] speculation about the sea, talk on becoming and not becoming thus or thus.[2] People looked down upon, criticised, spread it about, saying:

"How can these recluses, sons of the Sakyans, having entered a village at the wrong time, having sat down in a hall, talk a variety of worldly talk, that is to say, talk of kings . . . talk on becoming and not becoming thus or thus? It is like householders who enjoy pleasures of the senses."

Monks heard these people who . . . spread it about. Those who were modest monks . . . spread it about, saying: "How can this group of six monks, having entered a village at the wrong time, . . . talk a variety of worldly talk, that is to say . . . talk of becoming and not becoming thus or thus?" . . .

"Is it true, as is said, that you, monks, having entered a village at the wrong time . . . talked a variety of worldly talk, that is to say . . . talk of becoming and not becoming thus or thus?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How can you, foolish men, having entered a village at the wrong time, . . . talk a variety of worldly talk, that is to say . . . talk of becoming and not becoming thus or thus? It is not, foolish men, for pleasing those

---

of it"; *Vin. Texts* ii. 20 "various tales." See *Dial.* i. 14, n. 2. *SA.* iii. 295 calls it *niratthakakathā*, useless, profitless talk, but also seems to think that it is talk on opposites: first, last; freed, something remaining.

[1] *lokakkhāyikaṃ samuddakkhāyikaṃ.* See *Dial.* i. 14, n. 3. The *Comys.* refer to the *lokāyatas* (a school of theorisers; see *Vin. Texts* iii. 151, n. 2). *Fur. Dial.* i. 363 has "chatter about world and ocean"; *G.S.* v. 87 "fables about (the origin of) land and sea"; *K.S.* v. 356. "fabulous talk about (the origin of) land and sea"; *Dial.* iii. 34 "speculative talk on the world and the sea." Word occurs at *Miln.* 316, transld. *Quest. K. Milinda*, ii. 187, "the physicists."

[2] *itibhavābhavakathaṃ iti vā.* *DA.* 91 says that *bhava* is growth (*vuddhi*), *abhava* loss or waste (*hāni*). *SA.* iii. 295 and *MA.* iii. 223 make a sixfold division: *bhava* is eternal, *sassata; abhava* is annihilation or breaking up, *uccheda*; *bhava* is growth, *abhava* is loss; *bhava* is happiness arising from sense-pleasures, *abhava* is exhaustion of self. *Itibhavâbhavatā* occurs at *Vin.* ii. 184; *Sn.* 6.

who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth: [164]

Whatever monk should enter a village at the wrong time, there is an offence of expiation."

And thus this rule of training for monks came to be laid down by the lord. || 1 ||

Now at that time several monks,[1] going to Sāvatthī through the Kosalan country, arrived at a certain village in the evening. People, having seen these monks, spoke thus: "Enter, honoured sirs." Then these monks, thinking, "It is forbidden by the lord to enter a village at the wrong time," being scrupulous, did not enter. Thieves robbed these monks. Then these monks, having arrived in Sāvatthī, told this matter to the monks. The monks told this matter to the lord. Then the lord, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

"I allow you, monks, having asked (for permission),[2] to enter a village at the wrong time. And thus, monks, this rule of training should be set forth:

Whatever monk, not having asked (for permission), should enter a village at the wrong time, there is an offence of expiation."

And thus this rule of training for monks came to be laid down by the lord. || 2 ||

Now at that time a certain monk, going to Sāvatthī through the Kosalan country, arrived at a certain village in the evening. People, having seen that monk, spoke thus: "Enter, honoured sir." Then that monk, thinking, "It is forbidden by the lord to enter a village at the wrong time, not having asked (for permission)," being scrupulous, did not enter. Thieves robbed that monk. Then that monk, having arrived in Sāvatthī, told this matter to the monks. The monks told this matter to

[1] *sambahulā bhikkhū.*

[2] *āpucchā. Cf. āpucchā* and *anā°* at *Vin.* iv. 39, 40, 100, 101.

the lord. Then the lord, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

"I allow you, monks, having asked (for permission) if a monk be there, to enter a village at the wrong time. And thus, monks, this rule of training should be set forth:

Whatever monk, not having asked (for permission) if a monk be there, should enter a village at the wrong time, there is an offence of expiation."

And thus this rule of training for monks came to be laid down by the lord. || **3** || [165]

Now at that time a certain monk came to be bitten by a snake. A certain monk, thinking: "I will bring fire," went to a village. Then that monk, thinking, "It is forbidden by the lord, not having asked (for permission) if a monk be there, to enter a village at the wrong time," being scrupulous, did not enter. They told this matter to the lord. Then the lord, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

"I allow you, monks, if there is some kind of urgent thing to be done,[1] not having asked (for permission) if a monk be there, to enter a village at the wrong time. And thus, monks, this rule of training should be set forth:

Whatever monk, not having asked (for permission) if a monk be there, should enter a village at the wrong time, unless there is some kind of urgent thing to be done, there is an offence of expiation." || **4** ||

Whatever means: monk is to be understood in this case.

If a monk be there means: he becomes able to enter having asked (for permission).[2]

If a monk be not there means: he does not become able to enter having asked (for permission).[2]

---

[1] *tathārūpe accāyike karaṇīye*. *Cf. Vin.* iii. 260=*B.D.* ii. 151, note on *acceka-cīvara*.

[2] *Cf. Vin.* iv. 100.

The wrong time means: after noon has passed until sunrise.[1]

Should enter a village means: if he passes beyond the enclosure of a village that is fenced in, there is an offence of expiation; if he enters[2] the precincts of a village that is not fenced in, there is an offence of expiation.[3]

Unless there is some kind of urgent thing to be done means: setting to one side some kind of urgent thing to be done. || 1 ||

If he thinks that it is the wrong time when it is the wrong time (and) not having asked (for permission) if a monk be there, enters a village unless there is some kind of urgent thing to be done, there is an offence of expiation. If he is in doubt as to whether it is the wrong time . . . If he thinks that it is the right time when it is the wrong time . . . offence of expiation. If he thinks that it is the wrong time when it is the right time, there is an offence of wrong-doing. If he is in doubt as to whether it is the right time, there is an offence of wrong-doing. If he thinks that it is the right time when it is the right time, there is no offence. || 2 ||

There is no offence if there is some kind of urgent thing to be done; if a monk be there he enters having asked (for permission); if no monk being there he enters not having asked (for permission); if he is going into a village[4]; if he is going to the nuns' quarters; if he is going to the sleeping-place of adherents of other sects; if he is going on his way back; if the way is through a village; if there are accidents; if he is mad, if he is the first wrong-doer.[5] || 3 || 5 ||

The Third [**166**]

---

[1] *Cf. Vin.* iv. 86. [2] *okkamantassa.* [3] *Cf. Vin.* iv. 307.

[4] *antarāgāmaṃ.* *Vin.* iv. 101 reads *antaragāmaṃ*; *VA.* 857, 883, *antarārāmaṃ*, into a monastery.

[5] *Cf. Vin.* iv. 101=*B.D.* ii. 367.

EXPIATION (PĀCITTIYA) LXXXVI

. . . among the Sakyans at Kapilavatthu in the Banyan monastery. Now at that time monks were invited by a certain ivory-worker, saying: "If the masters want a needle case,[1] I (can supply them) with a needle-case."[2] Then the monks asked for many needle-cases; they asked for large needle-cases for those who had small needle-cases, they asked for small needle-cases for those who had large needle-cases. Then that ivory-worker, making many needle-cases for the monks, was not able to make other goods for sale, and he did not keep himself going and his wife and children suffered. People . . . spread it about, saying: "How can these recluses, sons of the Sakyans, not knowing moderation,[3] ask for many needle-cases? This (man), making many needle-cases for these (monks), is not able to make other goods for sale . . . and his wife and children suffer." Monks heard these people who . . . spread it about. Those who were modest monks . . . spread it about, saying: "How can these monks, not knowing moderation, ask for many needle-cases?" . . .

"Is it true, as is said, monks, that monks, not knowing moderation, asked for many needle-cases?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How can you, monks, not knowing moderation, ask for many needle-cases? It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

---

[1] *sūcighara*. *Cf. Vin.* iv. 123, where this is one of the articles that monks are forbidden to hide, even in fun.

[2] For rest of this par., *cf.* Nis. XXII, and where a potter, also of Kapilavatthu, used this expression in inviting monks to let him supply them with bowls.

[3] Omitted above, probably owing to some scribe's error.

Whatever monk should have a needle-case made that is made of bone or made of ivory or made of horn, there is an offence of expiation involving breaking up."[1] || 1 ||

Whatever means: . . . monk is to be understood in this case.

Bone means: whatever is bone.

Ivory means: it is called elephant-ivory.[2]

Horn means: whatever is horn.

Should have made means: if he makes it or causes it to be made, in the action there is an offence of wrong-doing: having broken it up on acquisition, an offence of expiation is to be confessed.

If what was incompletely executed by himself he has finished by himself, there is an offence of expiation. If he makes others finish what was incompletely executed by himself, there is an offence of expiation. If what was incompletely executed by others he has finished by himself, there is an offence of expiation [167]. If he makes others finish what was incompletely executed by others, there is an offence of expiation. If he makes it or causes it to be made for another, there is an offence of wrong-doing. If, having acquired what was made for another, he makes use of it, there is an offence of wrong-doing.[3] || 1 ||

There is no offence if it is a block,[4] fire-wood,[5] a

---

[1] *bhedanakaṃ pācittiyaṃ. Cf. nissaggiyaṃ pācittiyaṃ.* The remainder of the Pācittiyas involve some other form of punishment, *chedanaka* and *uddālanaka*, in addition to confession or expiation, *pācittiya*.

[2] *hatthidanta*, or elephant's tusk.

[3] *Cf. Vin.* iii. 225.

[4] *gaṇṭhikā.* Allowed at *Vin.* ii. 136 to prevent a robe from being blown up by the wind. Word occurs again at *Vin.* i. 46, ii. 215; *Jā.* i. 150.

[5] *araṇika. VA.* 883, *araṇike ti araṇidhanuke. C.P.D.* calls *araṇika* "a part of the fire-tool," and refers to *araṇī*, "either of the two pieces of wood for making a fire." *Araṇidhanuka* it calls a "bow for keeping the twirling-stick going."

buckle,[1] a box for ointment,[2] a stick to put the ointment on with,[3] the handle of an adze,[4] a towel[5]; if he is mad, if he is the first wrong-doer. || 2 || 2 ||

The Fourth

---

[1] *vidha*. *VA*. 883 reads *viṭhe*. *P.E.D.* suggests "a little box" tentatively. *Comy.* does not help. Allowed at *Vin*. ii. 136; transld. at *Vin. Texts* iii. 143 "buckle." with note that "the word occurs also, and apparently in the same sense, in the Old Commentary on the 86th Pācittiya."

[2] *añjanī*. Allowed at *Vin*. i. 203, but to be made of prescribed materials, and again at *Vin*. ii. 135. Word occurs at *M*. ii. 65; *Thag*. 773. *MA*. iii. 303 reads *anjanī ti añjananālikā*, a tube (or box) for ointment; *cf*. *ThīgA*. 267.

[3] *añjanisalāka*. Allowed at *Vin*. i. 203, to be made of prescribed materials, and again at *Vin*. ii. 135.

[4] *vāsijaṭa*. Also at *A*. iv. 127; *S*. iii. 154.

[5] *udakapuñchanī*. Allowed at *Vin*. ii. 122.

EXPIATION (PĀCITTIYA) LXXXVII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the venerable Upananda, the son of the Sakyans, was lying down on a high couch. Then the lord, as he was touring the lodgings together with several monks, came up to the dwelling-place of the venerable Upananda, the son of the Sakyans. The venerable Upananda, the son of the Sakyans, saw the lord coming from afar, and seeing him, he spoke thus to the lord: "Lord, let the lord come, let him lie down on my bed."

Then the lord, having turned back from there, addressed the monks, saying: "Monks, the foolish man should be spoken to about his abode."

Then the lord, having in many a figure rebuked the venerable Upananda, the son of the Sakyans, for his difficulty in maintaining himself . . . ". . . And thus, monks, this rule of training should be set forth:

When a new couch or chair is being made for a monk,[1] the legs should be made eight finger-breadths[2] (high) according to the accepted finger-breadth,[3] except for the knotched ends below.[4] In exceeding this (measure), there is an offence of expiation involving cutting down."[5] || 1 ||

---

[1] *Cf.* Nis. XIII; *Vin.* iii. 226.

[2] *aṅgula.*

[3] *sugataṅgula, sugata* here meaning "standard," recognised, accepted, right. *Cf. sugata-vidatthi,* a span of the accepted measure, at *Vin.* iii. 149 (= *B.D.* i. 253 f.); but also *cf. sugata-cīvara* at *Vin.* iv. 173 below.

[4] *heṭṭhimāya aṭaniyā. Vin. Texts* i. 53 translates "exclusive of the lowermost piece of the bed-frame." But at *VA.* 773 f., on Pāc. XIV, the word *aṭanī* occurs in description of the various kinds of couches and chairs, and seems to mean "knotched end." *Cf. Vin. Texts* iii. 164.

[5] *chedanakaṃ pācittiyaṃ.*

New means: it is so called with reference to the making.[1]

Couch[2] means: there are four (kinds of) couch: a long one, one with slats, one with curved legs, one with removable legs.

Chair[2] means: there are four (kinds of) chair: a long one, one with slats, one with curved legs, one with removable legs.

Is being made means: making or causing to be made.[1]

The legs should be made eight finger-breadths (high) according to the accepted finger-breadth, except **[168]** *for the knotched ends below* means: setting aside the knotched ends below. If he makes it or causes it to be made exceeding this (measure), in the business there is an offence of wrong-doing; having cut it down on acquisition, an offence of expiation is to be confessed.

If what was incompletely executed by himself he has finished by himself . . . (*see* Pāc. LXXXVI, **2**, 1) . . . If he makes others finish what was incompletely executed by others, there is an offence of expiation.[3] If he makes it or causes it to be made for another, there is an offence of wrong-doing. If, having acquired what was made for another, he makes use of it, there is an offence of wrong-doing. || 1 ||

There is no offence if he makes it to the (proper) measure; if he makes it less than the (proper) measure; if, having acquired what was made for another, (but) exceeding the (proper) measure, having cut it down, he makes use of it[4]; if he is mad, if he is the first wrong-doer. || 2 || **2** ||

The Fifth

---

[1] = *Vin.* iii. 226 (*B.D.* ii. 77); *Vin.* iv. 279.
[2] = *Vin.* iv. 40 (*B.D.* ii. 240, and see notes).
[3] *Cf.* Nis. XI-XV.
[4] = below, p. 96.

EXPIATION (PĀCITTIYA) LXXXVIII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six monks had a couch and a chair made covered with[1] cotton.[2] People, having seen (this) as they were touring the dwelling-places, looked down upon, criticised, spread it about, saying:

" How can the recluses, sons of the Sakyans, have a couch and a chair made covered with cotton, like householders who enjoy pleasures of the senses ?" Monks heard these people who . . . spread it about. Those who were modest monks . . . spread it about, saying:

" How can this group of six monks have a couch and a chair made covered with cotton ?" . . .

" Is it true, as is said, that you, monks, had . . . covered with cotton ?"

" It is true, lord."

The enlightened one, the lord, rebuked them, saying:

" How can you, foolish men, have a couch and a chair made covered with cotton ? It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk should have a couch or a chair made covered with cotton, there is an offence of expiation involving tearing off."[3] ||1||

Whatever means: . . . monk is to be understood in this case.

Couch[4] means: there are four (kinds of) couch . . .

---

[1] *onaddha*, or stuffed with, as at *Vin. Texts* i. 54. At *Vin.* ii. 150 *onaddhamañca* and *onaddhapīṭha* allowed. *Vin. Texts* iii. 168 translates " chairs and bedsteads covered (and upholstered with cushions to fit them)." See also *Vin.* ii. 270; *Dhp.* 146.

[2] *tūla.*

[3] *uddālanaka*, tearing off or out.

[4] *Cf. Vin.* iv. 40, 168.

Chair[1] means: there are four (kinds of) chair . . . one with removable legs. [**169**]

Cotton means: there are three (kinds of) cotton: cotton from trees, cotton from creepers, cotton from grass.[2]

Should have made means: if he makes (it) or causes it to be made, in the business there is an offence of wrong-doing; having torn it off on acquisition, an offence of expiation is to be confessed.

If what was incompletely executed by himself he has finished by himself . . . If he makes others finish what was incompletely finished by others, there is an offence of expiation. If he makes it or causes it to be made for another, there is an offence of wrong-doing. If, having acquired what was made for another, he makes use of it, there is an offence of wrong-doing.[3] || **1** ||

There is no offence if it is for a binding, for a girdle, for a shoulder-strap, for a bag for carrying the bowl in, for a water-strainer[4]; if he is making a squatting-mat[5]; if, having acquired what was made for another, having torn it off, he makes use of it; if he is mad, if he is the first wrong-doer. || 2 || **2** ||

The Sixth

---

[1] *Cf. Vin.* iv. 40, 168.

[2] These three kinds of cotton are allowed at *Vin.* ii. 150 for making *bimbohana*, squatting-mats. The last, *potaki-tūla* (at *Vin.* ii. 150 *poṭaki-*) is not "*tūlaṃ* from a young fowl," as at *Vin. Texts* i. 54, n. 1. *Poṭaki* is "in *tūla* a kind of cotton, 'grass-tuft,' thistle-down (?)," so *P.E.D. Cf. Vin. Texts* iii. 167, "cotton produced from Poṭaki-grass."

[3] *Cf.* above, p. 88.

[4] These five articles mentioned as not causing an offence at *Vin.* iii. 257; see *B.D.* ii. 144.

[5] The three kinds of cotton are allowed to be used in making a *bimbohana* (*Vin.* ii. 150).

EXPIATION (PĀCITTIYA) LXXXIX

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a piece of cloth to sit upon[1] was allowed to monks by the lord.[2] The group of six monks, thinking: "A piece of cloth to sit upon is allowed by the lord," used pieces of cloth to sit upon that were not of a (proper) measure[3]; they made (these) hang down in front of and at the back of a couch and a chair. Those who were modest monks. . . . spread it about, saying: "How can this group of six monks use pieces of cloth to sit upon that are not of a (proper) measure?" . . .

"Is it true, as is said, that you, monks, use pieces of cloth to sit upon that are not of a (proper) measure?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How can you, foolish men, use pieces of cloth to sit upon that are not of a (proper) measure? It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

When a piece of cloth to sit upon is being made for a monk, it must be made to a (proper) measure. This is the (proper) measure here: in length two spans[4] according to the accepted span,[5] in breadth one and a half spans. In exceeding this (measure), there is an offence of expiation involving cutting down."

---

[1] *nisīdana*. See *B.D.* ii. 87, n. 2.

[2] At *Vin.* i. 295, referred to by *VA*. 884. *Cf.* Nis. XV. At *Vin.* i. 297 *nisīdana* are allowed to be kept for oneself and not assigned to another.

[3] *appamāṇa*. They were evidently too big, and the right measure is laid down in the resulting *sikkhāpada*.

[4] *vidatthi*.

[5] *sugata-vidatthi*. *Cf.* Nis. XV, and *B.D.* i. 253.

And thus this rule of training for monks came to be laid down by the lord. || 1 || [170]

Now at that time the venerable Udāyin became very fat.[1] He, having made ready a piece of cloth to sit upon before the lord, pulling it out[2] all round, sat down. Then the lord spoke thus to the venerable Udāyin:

"Why do you, Udāyin, pull out the piece of cloth to sit upon, just as if it were an old skin?"[3]

"It is because, lord, the piece of cloth to sit upon allowed by the lord is very small."

Then the lord, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

"I allow you, monks, a border[4] of a span for a piece of cloth to sit upon. And thus, monks, this rule of training should be set forth:

"When a piece of cloth to sit upon is being made for a monk, it must be made to a (proper) measure. This is the (proper) measure here: in length two spans according to the accepted span, in breadth one and a half spans, the border a span. In exceeding this (measure), there is an offence of expiation involving cutting down." || 2 ||

A piece of cloth to sit upon means: it is so-called if it has a border.[5]

Is being made means: making or causing to be made.

---

[1] *mahākāya*, lit. a "great body."

[2] *samañcamāno*. *P.E.D.* gives "to bend together."

[3] *purāṇâsikoṭṭha*. *P.E.D.* gives "sheath" for *asi-koṭṭha*, and would therefore presumably read this passage, "Why do you bend together this piece of cloth, like an old sheath?" I take the commentarial explanation by *cammakāra* to refer to leather-worker; *VA*. 884 says that "as the leather-worker says, 'I will make this hide wide,' and pulls it out (*samañchati*, with *v.l. samañchatichaviṃ*, a skin), tugs it out (*kaḍḍhati*) from here and there, so he (does) to that piece of cloth to sit upon." The meaning is confused because *asi-camma* means "sword and shield" (*Vin* ii. 192; *A*. iii. 93), and *kaḍḍhati* with *khagga* means "to draw the sword," as at *Jā*. i. 273.

[4] *dasā*, border or fringe.

[5] = *Vin*. iii. 232, iv. 123. See *B.D.* ii. 87, 415.

It must be made to a (proper) measure. This is the (proper) measure here: in length . . . the border a span means: if he makes it or causes it to be made having exceeded this (measure), in the business there is an offence of wrong-doing; having cut it down on acquisition, an offence of expiation is to be confessed.[1]

If what was incompletely executed by himself he has finished by himself[2] . . . If he makes others finish what was incompletely executed by others, there is an offence of expiation. If he makes it or causes it to be made for another, there is an offence of wrong-doing. If having acquired what was made for another, he makes use of it, there is an offence of wrong-doing. ‖ 1 ‖

There is no offence if he makes it to the (proper) measure; if he makes it less than the (proper) measure; if having acquired what was made for another (but) exceeding the (proper) measure, having cut it down, he makes use of it;[3] if he makes a canopy or a ground-covering or a screen-wall or a mattress or a squatting-mat[4]; if he is mad, if he is the first wrong-doer. ‖ 2 ‖ **3** ‖

The Seventh

---

[1] =above, p. 91.

[2] See Pāc. LXXXVI, **2**. 1, LXXXVII **2**. 1, LXXXVIII, **2**. 1; Nuns' Pāc. XXII.

[3] =above, p. 91.

[4] *Cf. Vin.* iii. 225, 227, 229, 233; iv. 171, and iv. 279, which=this paragraph.

EXPIATION (PĀCITTIYA) XC

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time an itch-cloth[1] was allowed to the monks by the lord. [171] The group of six monks, thinking: "An itch-cloth is allowed by the lord," used itch-cloths that were not of a (proper) measure; they went about trailing (these) along[2] in front as well as behind.[3] Those who were modest monks . . . spread it about, saying: "How can this group of six monks use itch-cloths that are not of a (proper) measure?" . . .

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How can you, foolish men, use itch-cloths that are not of a (proper) measure? It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

When an itch-cloth is being made for a monk, it must be made to a (proper) measure. This is the (proper) measure here: in length four spans of the accepted span, in breadth two spans. In exceeding this (measure), there is an offence of expiation involving cutting down." || 1 ||

Itch-cloth means: it is for covering him who has itch[4]

---

[1] *kaṇḍupaṭicchādi.* Allowed at *Vin.* i. 296, referred to at *VA.* 884.

[2] *ākaḍḍhantā.* *Cf.* *ākaḍḍhanā* at *Vin.* iii. 121, *ākaḍḍhiyamānā* at *Vin.* iv. 225, and *kaḍḍhati*, above, p. 95, n. 2.

[3] *Cf.* below, pp. 99, 285.

[4] *kaṇḍû ti kacchu*, *VA.* 884. *Kacchu* is a skin disease, itch, scab.

or a small boil[1] or a running sore[2] or a thick scab disease[3] from below the navel to above the knee.

Is being made means: . . . (*see* Pāc. LXXXIX, **3**) . . . *it should be made to a (proper) measure . . . in breadth two spans* (Pāc. LXXXIX, **3**) . . . if he is mad, if he is the first wrong-doer. || **2** ||

The Eighth

[1] *piḷakā ti lohitutaṇḍikā sukhumapiḷakā*, *VA*. 884.

[2] *assāva*.

[3] *thullakacchu vā ābādho ti mahāpiḷakâbādho vuccati*, *VA*. 884; or a bad outbreak of large boils.

EXPIATION (PĀCITTIYA) XCI

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a cloth for the rains[1] was allowed to monks by the lord.[2] The group of six monks, thinking: " A cloth for the rains is allowed by the lord," wore cloths for the rains that were not of a (proper) measure; they went about trailing (these) along in front as well as behind.[3] Those who were modest monks . . . spread it about, saying: (*see* Pāc. XC, **1**) . . . " . . . should be set forth:

When a cloth for the rains is being made for a monk, it must be made to a (proper) measure. This is the (proper) measure here: in length six spans of the accepted span, in breadth two and a half spans.[4] In exceeding this (measure), there is an offence of expiation involving cutting down." || **1** || [172]

Cloth for the rains means: it is for the four months of the rainy season.

Is being made means: . . . *it must be made to a (proper) measure* . . . if he is mad, if he is the first wrong-doer. || **2** ||

The Ninth

[1] *Cf.* Nis. XXIV; *B.D.* ii. 134, n. 1.
[2] *Vin.* i. 294.
[3] *Cf.* above, p. 97.
[4] See *Vin. Texts* ii. 225, n.

EXPIATION (PĀCITTIYA) XCII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the venerable Nanda,[1] the son of the lord's aunt, was beautiful, good to look upon, charming, four finger-breadths less (in height[2]) than the lord. He wore a robe the measure of a well-farer's robe.[3] Monks who were elders saw the venerable Nanda coming from afar; seeing him, saying: "The lord is coming," they rose from their seats. These, recognising him when he had come, looked down upon, criticised, spread it about, saying:

"How can the venerable Nanda wear a robe the measure of a well-farer's robe?" They told this matter to the lord. Then the lord questioned the venerable Nanda, saying:

"Is it true, as is said, that you, Nanda, wore a robe the measure of a well-farer's robe?"

"It is true, lord."

The enlightened one, the lord, rebuked him, saying:

"How can you, Nanda, wear a robe the measure of a well-farer's robe? It is not, Nanda, for pleasing

---

[1] Chief of the disciples who guard the doors of the faculties, *A.* i. 25. At *S.* ii. 281 he put on robes that had been dressed (or pressed) on both sides, anointed his eyes, and taking a bright bowl, went up to Gotama. According to the *Comy.* he did this so as to evoke some comment from his cousin—either approval or censure. *D.P.P.N.* ii. 11, n. 6 suggests that perhaps above *Vin.* story is another version of the *Saṃy.* story. See also *K.S.* ii. 191, n. 1.

[2] *caturaṅgulomaka.* *VA.* 885 says *catuhi aṅgulehi ūnakappamāṇo*, less as to measure (height) than four finger-breadths.

[3] *sugata-cīvara-ppamāṇa.* Here *sugata* cannot mean, as it does in *sugata-vidatthi*, prescribed, accepted or standard span, or there would have been no offence in wearing such a robe. See *Vin. Texts* i. 54, n. 3 for view that Gotama's robe was not specially large. But here Nanda is mistaken for Gotama, but perhaps only because he was nearly the same height. Bu. is silent. See Intr., p. xviii.

those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk should have a robe made the measure of a well-farer's robe, or more, there is an offence of expiation involving cutting down. This is the (proper) measure here of a well-farer's robe for a well-farer: in length nine spans of the accepted span, in breadth six spans; this is the (proper) measure of a well-farer's robe for a well-farer." || 1 ||

Whatever means: . . . monk is to be understood in this case.

Well-farer's robe means: in length it is nine spans of the accepted span, in breadth six spans.

Should have made means: if he makes it or causes it to be made, in the business . . . (see Pāc. LXXXIX) . . . If, having acquired what was made for another, he makes use of it, there is an offence of wrong-doing. || 1 ||

There is no offence if he makes it less; if having acquired what was made for another, [173] having cut it down, he makes use of it; if he makes a canopy . . . or a squatting-mat; if he is mad, if he is the first wrong-doer.[1] || 2 || 2 ||

The Tenth rule of training: that on Nanda
The Ninth Division: that on treasure[2]
Concluded is the Minor (Class)[3]

This is its key:

And of a king, treasure, if he be there, a needle, and a couch, on cotton,
And a piece of cloth to sit upon, and the itch, for the rains, and on a well-farer.

---

[1] *Cf.* p. 96 above.

[2] Like the seventh Division, the title here is taken not from the first but from the second rule in the Division.

[3] *khuddakaṃ samattaṃ*, a minor or lesser class of rules; *cf. khuddakaṃ niṭṭhitaṃ* at end of Nuns' Pācittiyas.

Venerable ones, recited are the ninety-two rules for offences of expiation. Concerning them, I ask the venerable ones: I hope that you are quite pure in this matter? And a second time I ask: I hope that you are quite pure in this matter? And a third time I ask: I hope that you are quite pure in this matter? The venerable ones are quite pure in this matter, therefore they are silent, thus do I understand this. [**174**]

[These four rules, venerable ones, for offences which ought to be confessed come up for recitation.]

CONFESSION (PĀTIDESANIYA) I

At that time the enlightened one, the lord, was staying at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a certain nun, having walked for alms in Sāvatthī, having seen a certain monk at the time of going back, spoke thus: "Come, master, accept alms."

"Very well, sister," and he took everything. She, at the approach of (meal)-time, was not able to walk for alms;[1] she became famished.[2] Then that nun on the second day . . . on the third day, having walked for alms in Sāvatthī, having seen that monk at the time of going back, spoke thus: "Come, master, accept alms" . . . she became famished. Then that nun on the fourth day went trembling along a carriage road. A householder who was a merchant, coming along in a chariot the opposite way, spoke thus to the nun:

"Get out of the way, lady." She, turning aside, fell down just there. The householder who was a merchant apologised to that nun, saying:

"Forgive me, lady, that I was the cause of your fall."[3]

"I, householder, did not fall because of you, but I am simply very weak."

"But why, lady, are you very weak?" Then this nun told this matter to the householder who was a merchant. The householder who was a merchant, having taken this nun to his house, looked down upon, criticised, spread it about, saying:

---

[1] She could not go for alms again.

[2] *Cf. Vin.* iv. 70, 93.

[3] *māyâsi pātitā*, lit., that you were brought to fall by me.

"How can these revered sirs accept food from the hand of a nun? Women obtain things with difficulty."[1] Monks heard this householder who was a merchant who . . . spread it about. Those who were modest monks . . . spread it about, saying: "How can this monk accept food from the hand of a nun?"

"Is it true, as is said, that you, monk, accepted food from the hand of a nun?" [175]

"It is true, lord."

"Was she a relation of yours, monk, or not a relation?"

"She was not a relation, lord."

"Foolish man, one who is not a relation does not know what is suitable or what is unsuitable, or what is right or what is wrong for a woman who is not a relation. How can you, foolish man, accept food from the hand of a nun who is not a relation? It is not, foolish man, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk should eat or partake of solid food or soft food, having accepted it with his own hand from the hand of a nun who is not a relation (and) who has entered among the houses,[2] it should be confessed[3] by that monk, saying: 'I have fallen, your reverences, into a blameworthy matter,[4] unbecoming, which ought to be confessed[5]; I confess it.'" || 1 ||

Whatever means: . . . monk is to be understood in this case.

(*Nun*) *who is not a relation* means: one who is not related on the mother's side or on the father's side back through seven generations.

Nun means: one ordained by both Orders.

[1] *Cf. Vin.* iii. 208.
[2] *antaragharaṃ.*
[3] *paṭidesetabbaṃ.*
[4] *dhamma*, thing, state, often rule in *Vin.*; here probably offence.
[5] *pāṭidesaniya.* *Cf. A.* ii. 243 (*pāṭidesanīyaka dhamma*).

Among the houses means: a carriage road,[1] a cul-de-sac,[2] cross-roads,[3] a house.

Solid food means: setting aside the five (kinds of) meals, and (food that may be eaten) during a watch of the night, during seven days, during life,[4] the rest means solid food.[5]

Soft food means: the five (kinds of) meals: cooked rice, food made with flour, barley-meal, fish, meat.[5]

If he says, "I will eat, I will partake of," (and) accepts, there is an offence of wrong-doing; for every mouthful there is an offence which ought to be confessed. || 1 ||

If he thinks that she is not a relation when she is not a relation, (and) having accepted with his own hand solid food or soft food from the hand of her who has entered among the houses, if he eats it or partakes of it, there is an offence which ought to be confessed. If he is in doubt as to whether she is not a relation . . . If he thinks that she is a relation when she is not a relation . . . offence which ought to be confessed. If he accepts[6] for the sake of nutriment (food that may be eaten) during a watch of the night, during seven days, during life, there is an offence of wrong-doing. For every mouthful there is an offence of wrong-doing. If he accepts solid food or soft food from the hand of one ordained by one (Order only), thinking, "I will eat, I will partake of," there is an offence of wrong-doing. For every mouthful there is an offence of wrong-doing. If he thinks that she is not a relation when she is a relation, there is an offence of wrong-doing. If he is

[1] The first three of these occur again at *Vin.* iv. 270 f. *Rathiyā*, carriage-road, there defined, and also at *VA.* 886, as *racchā*, a word which occurs at *Vin.* iii. 151.

[2] *byūhaṃ.* *Vin.* iv. 271 says "they depart by that (way) by which they entered."

[3] *siṅghāṭakaṃ.* *Vin.* iv. 271 defines by *caccaraṃ*, cross-road, while *VA.* 886 says "three corners or four corners, the place where roads meet." *Caccara* occurs at *Vin.* iii. 151.

[4] *Cf.* Pāc. XXXV, XXXVI.

[5] *Cf. Vin.* iv. 83 (*B.D.* ii. 330).

[6] *Cf. Vin.* iv. 83, 84, 86, 87.

in doubt as to whether she is a relation, there is an offence of wrong-doing. If he thinks that she is a relation when she is a relation, there is no offence. || 2 ||

There is no offence if she is a relation; if she[1] makes (another) give but does not (herself) give; if having put it down nearby, she gives[2]; if it is within a monastery[3]; if it is in the nuns' quarters[4]; if it is at the sleeping-place of members of other sects[4]; if it is on the way back[4]; [176] if, having taken it back[5] from the village, she gives; if, when there is a reason, she gives (food that may be eaten) during a watch of the night, during seven days, during life[6] and he makes use of it; if it is from a female probationer, a female novice; if he is mad, if he is the first wrong-doer. || 3 || 2 ||

The First

[1] *VA*. 886, someone who is not a relation.

[2] *VA*. 886, if having put it on the ground, she says, 'I will give this to you, master.'

[3] *antarârāma*, not *ajjhârāma* as at *Vin*. iv. 164.

[4] *Cf. Vin*. iv. 101.

[5] *Cf. Vin*. iv. 81.

[6] *Cf. Vin*. iv. 83, 85, 86, 87.

CONFESSION (PĀTIDESANIYA) II

. . . at Rājagaha in the Bamboo Grove at the squirrel's feeding-place. Now at that time monks ate, invited by families. The group of six nuns came to be standing, giving directions for the group of six monks, saying: " Here give curry, give cooked rice here." The group of six monks ate as much as they pleased, other monks did not eat as much as expected. Those who were modest monks . . . spread it about, saying:

" How can this group of six monks, when the nuns are giving directions, not restrain[1] (them) ?" . . .

" Is it true, as is said, that you, monks, when nuns were giving directions, did not restrain (them) ?"

" It is true, lord."

The enlightened one, the lord, rebuked them, saying:

" How can you, foolish men . . . not restrain (them) ? It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Now, monks eat, invited by families. If a nun comes to be standing as though giving directions,[2] saying: 'Here give curry, give cooked rice here,' that nun should be rebuked by those monks, saying: 'Stand aside,[3] sister, while the monks eat.' But if it should not occur to a single monk to dismiss that nun, saying: 'Stand aside, sister, while the monks eat,' it should be confessed by those monks, saying: 'We have fallen, your reverences, into a blameworthy matter, unbecoming, which ought to be confessed; we confess it.' " || **1** ||

Now monks eat, invited by families means: a *family* means there are four (kinds of) family: noble family, brahmin family, merchant family, low-class family.[4]

[1] *nivāreti*, to hold back, warn.
[2] *vosāsamānarūpā*.
[3] *apasakka*.
[4] = *Vin*. iii. 184, iv. 80, 272.

Eat, invited, means: they eat, invited to any one meal of the five (kinds of) meals.

Nun means: one ordained by both Orders. [177]

Giving directions[1] means: if according to friendship, according to comradeship, according to intimacy, according as one has the same preceptor, according as one has the same teacher,[2] she says: 'Here give curry, give cooked rice here,' this means giving directions.

By those monks means: by the monks who are eating.

That nun means: the nun who is giving directions.

That nun should be dismissed by those monks, saying: 'Stand aside, sister, while the monks eat.' But if she is not dismissed by a single monk (and) he accepts (food), saying: 'I will eat, I will partake of,' there is an offence of wrong-doing. For every mouthful there is an offence which ought to be confessed. || 1 ||

If he thinks that she is ordained when she is ordained (and) does not restrain her when she is giving directions, there is an offence which ought to be confessed. If he is in doubt as to whether she is ordained . . . If he thinks that she is not ordained when she is ordained . . . offence which ought to be confessed. If he does not restrain one ordained by one (Order only) who is giving directions, there is an offence of wrong-doing. If he thinks that she is ordained when she is not ordained, there is an offence of wrong-doing. If he is in doubt as to whether she is not ordained, there is an offence of wrong-doing. If he thinks that she is not ordained when she is not ordained, there is no offence. || 2 ||

There is no offence if she makes (another) give her own meal, (but) does not (herself) give; if she gives a meal to others (but) does not make (them) give; if she makes (another) give what was not given; if she makes (another) give where it was not given; if she makes (another) give the same to everybody; if a female

[1] *vosāsantī.*
[2] = *Vin.* iv. 154.

probationer gives directions; if a female novice gives directions; setting aside the five (kinds of) meals, there is no offence in (eating) any others[1]; if he is mad, if he is the first wrong-doer. || 3 || 2 ||

The Second

[1] = *Vin.* iv. 68, 71, 75, 78.

CONFESSION (PĀTIDESANIYA) III

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time there was in Sāvatthī a certain family which on both sides came to be pleased,[1] it grew in faith, it decreased in wealth; whatever solid food or soft food accrued to that family before a meal, having given it all away to monks, sometimes they went without food.[2] People . . . spread it about, saying:

"How can the recluses, sons of the Sakyans, not knowing moderation, accept? These (people), having given to these (monks), sometimes go without food." Monks heard these people who . . . spread it about. Then these monks told this matter to the lord. Then the lord on this [178] occasion, in this connection, having given reasoned talk, addressed the monks, saying:

"I allow you, monks, when a family is growing in faith, is decreasing in wealth, to give such a family an agreement as to learners[3] by a (formal) act at which the motion is followed by one proclamation.[4] And thus, monks, should it be given: The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. Such and such a family is growing in faith, is decreasing in wealth. If it seems right to the Order, let the Order give the agreement as to learners to such and such a family. This is the motion. Honoured sirs, let the Order listen to me. Such and such a family . . . in wealth. The Order

[1] *ubhotapasanna*—*i.e.*, pleased with the Sakyan teaching, "converted" to it. *VA.* 887 says that the layman and the laywoman follower were both pleased, and both are said to have been stream-attainers.

[2] *anasitā acchanti.*

[3] *sekhasammuti.* *Sekha* is one who is under training, as opposed to *asekha*, the adept. An agreement, made by monks for lay-people. is as remarkable as it is unusual.

[4] *ñattidutiya kamma.*

gives the agreement as to learners to such and such a family. If the giving of the agreement as to learners to such and such a family is pleasing to the venerable ones, let them be silent; if it is not pleasing, they should speak. The agreement as to learners is given by the Order to such and such a family, and it is right . . . So do I understand this.' And thus, monks, this rule of training should be set forth:

Whatever are those families that are agreed upon as learners, whatever monk having accepted among such families as are agreed upon as learners solid food or soft food with his own hand, should eat it or partake of it, it should be confessed by that monk, saying: 'I have fallen, your reverences, into a blameworthy matter, unbecoming, which ought to be confessed; I confess it.' "

And thus this rule of training for monks came to be laid down by the lord. || **1** ||

Now at that time there came to be a festival at Sāvatthī. People, having invited monks, offered them food. The monks, being scrupulous, did not consent, thinking: " It is forbidden by the lord, having accepted among families that are agreed upon as learners solid food or soft food with one's own hand, to eat it, to partake of it." These looked down upon, criticised, spread it about, saying: " But how is it that because of our way of living, the masters do not accept from us ?" Monks heard these people who . . . spread it about. Then these monks told this matter to the lord. Then the lord, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

" I allow you, monks, when invited, having accepted among families agreed upon as learners solid food or soft food with your own hand, to eat it, to partake of it. And thus, monks, this rule of training should be set forth:

Whatever are those families that are agreed upon as learners, whatever monk if he is not invited beforehand, [179] having accepted among such families as are agreed upon as learners solid food or soft food with his

own hand, should eat it or partake of it, it should be confessed by that monk, saying: 'I have fallen, your reverences, into a blameworthy matter, unbecoming, which ought to be confessed; I confess it.'"

And thus this rule of training for monks came to be laid down by the lord. || **2** ||

Now at that time a certain monk came to frequent that family. Then that monk, having dressed in the morning, taking his bowl and robe, approached that family, and having approached he sat down on the appointed seat. At that time this monk came to be ill. Then these people spoke thus to this monk: "Eat, honoured sir." Then that monk, thinking: "It is forbidden by the lord, not being invited, having accepted among families agreed upon as learners solid food or soft food with one's own hand, to eat it, to partake of it," and being scrupulous, he did not accept; he was not able to walk for alms, he became famished. Then that monk, having gone to the monastery, told this matter to the monks. The monks told this matter to the lord. Then the lord, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

"I allow you, monks, when a monk is ill, having accepted among families agreed upon as learners solid food or soft food with his own hand, to eat it, to partake of it. And thus, monks, this rule of training should be set forth:

Whatever are those families that are agreed upon as learners, whatever monk, if he is not invited beforehand (and) not ill, having accepted among such families as are agreed upon as learners solid food or soft food with his own hand, should eat it or partake of it, it should be confessed by that monk, saying: 'Your reverences, I have fallen into a blameworthy matter, unbecoming, which ought to be confessed; I confess it.'" || **3** ||

Whatever are those families that are agreed upon as learners means: a family agreed upon as learners is

called that family which is growing in faith, decreasing in wealth; for such a family an agreement as to learners comes to be given by a (formal) act at which the motion is followed by one proclamation.

Whatever means: . . . monk is to be understood in this case.

Among such families as are agreed upon as learners means: among families like these agreed upon as learners.

Not invited means: not invited for today or tomorrow. If he invites him as he is entering the precincts of the house, this means not invited. [180] *Invited* means: invited for today or tomorrow. If he invites him not as he is entering the precincts of the house, this means invited.

Not ill means: he is able to walk for alms. *Ill* means: he is not able to walk for alms.

Solid food means: setting aside the five (kinds of) meals, (food that may be eaten) during a watch of the night, during seven days, during life, the rest means solid food.[1]

Soft food means: the five kinds of meals: cooked rice, food made with flour, barley-meal, fish, meat.[1]

If he is not invited, not ill, (and) accepts, thinking: "I will eat, I will partake of," there is an offence of wrong-doing. For every mouthful there is an offence which ought to be confessed. || 1 ||

If he thinks that they are agreed upon as learners when they are agreed upon as learners, (and) not invited, not ill, having accepted with his own hand solid food or soft food, eats it or partakes of it, there is an offence which ought to be confessed. If he is in doubt as to whether they are agreed upon as learners . . . If he thinks that they are not agreed upon as learners when they are agreed upon as learners . . . offence which ought to be confessed. If he accepts for the sake of nutriment (food that may be eaten) during a watch of the night, during seven days, during life, there is an

[1] *Cf. Vin.* iv. 83.

offence of wrong-doing.[1] For every mouthful there is an offence of wrong-doing.[1] If he thinks that they are agreed upon as learners when they are not agreed upon as learners, there is an offence of wrong-doing. If he is in doubt as to whether they are not agreed upon as learners, there is an offence of wrong-doing. If he thinks that they are not agreed upon as learners when they are not agreed upon as learners, there is no offence. || 2 ||

There is no offence if he is invited; if he is ill; if he eats the remainder (of a meal) of one who was invited, or one who is ill[1]; if there come to be alms there prepared for others; if having taken it out from the house, they give[2]; if he is a regular diner; if it is (food allowed) by ticket; if it is food (given on) a day of the waxing or waning of the moon, on an Observance day, on the day after an Observance day[3]; if, when there is a reason, he gives (food that may be eaten) during a watch of the night, during seven days, during life,[1] and he makes use of it;[1] if he is mad, if he is the first wrong-doer. || 3 || **4** ||

The Third

[1] *Cf. Vin.* iv. 83, 84.

[2] *VA.* 887 says "they give, taking to a refectory or dwelling-place."

[3] *Cf. Vin.* iv. 75, 78 and *B.D.* ii. 313, 320.

CONFESSION (PĀTIDESANIYA) IV

. . . among the Sakyans at Kapilavatthu in the Banyan monastery. Now at that time the slaves of the Sakyans came to be out of hand.[1] Sakyan women wanted to make a meal in jungle lodgings. The slaves of the Sakyans heard that Sakyan women were desirous of making a meal in jungle lodgings. They infested[2] the way. [181] Sakyan women, taking sumptuous solid food, soft food, went off to a jungle lodging. The slaves of the Sakyans, having issued forth, robbed the Sakyan women and violated them. The Sakyans, having issued forth, having seized these thieves together with the goods, looked down upon, criticised, spread it about, saying:

"How can these revered sirs not announce that thieves are living in the monastery?" Monks heard the Sakyans who . . . spread it about . . . Then these monks told this matter to the lord. Then the lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

"On account of this, monks, I will lay down a rule of training founded on ten reasons: for the excellence of the Order . . . for following the rules of restraint.[3] And thus, monks, this rule of training should be set forth:

Whatever are those jungle lodgings that are held to be dangerous, frightening,[4] whatever monk in such lodgings, not announced beforehand,[5] having accepted solid food or soft food within a monastery with his own

---

[1] *avaruddhā*. *VA*. 887, paraphrases by *paṭiviruddhā*.

[2] *pariyuṭṭhiṃsu*. [3] *Cf*. *B.D*. i. 37.

[4] *Cf*. Nis. XXIX; *Vin*. iii. 263.

[5] *pubbe appaṭisaṃvidita*. Edd. *Vin. Texts* i. 57 take this to mean "the danger incurred by people that enter that forest." *Cf*. *Vin*. iv. 159.

hand, should eat it or partake of it, it should be confessed by that monk, saying: 'I have fallen, your reverences, into a blameworthy matter, unbecoming, which ought to be confessed; I confess it.'"

And thus this rule of training for monks came to be laid down by the lord. || **1** ||

Now at that time a certain monk came to be ill in a jungle lodging. People, taking solid food or soft food set out for the jungle lodging. Then these people spoke thus to this monk: "Eat, honoured sir." Then that monk, thinking: "It is forbidden by the lord, having accepted in a jungle lodging solid food or soft food with one's own hand, to eat it, to partake of it," being scrupulous, did not accept it; he was unable to enter[1] for almsfood, he became famished. Then this monk told this matter to the monks. The monks told this matter to the lord. Then the lord, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

"I allow, monks, an ill monk, having accepted in a jungle lodging solid food or soft food with his own hand, to eat it, to partake of it. And thus, monks, this rule of training should be set forth:

Whatever are those jungle lodgings that are held to be dangerous, frightening, whatever monk in such [**182**] lodgings, not announced beforehand, having accepted solid food or soft food within a monastery with his own hand, should eat it or partake of it if he is not ill, it should be confessed by that monk, saying: 'I have fallen, your reverences, into a blameworthy matter, unbecoming, which ought to be confessed; I confess it.'" || **2** ||

Those jungle lodgings means: the last lodging called "jungle" is five hundred *dhanus* measures (away from the village).[2]

---

[1] *pavisituṃ*; *v.l. carituṃ*, to walk.
[2] *Vin.* iii. 263 (see *B.D.* ii. 157).

Dangerous means: if, in a monastery, in the precincts of a monastery, a place where thieves are halting is seen, a place where they are eating is seen,[1] a place where they are resting is seen, a place where they are sitting down is seen, a place where they are lying down is seen.[2]

Frightening means: if, in a monastery, in the precincts of a monastery, people injured by thieves are seen, (people) plundered are seen, (people) beaten down are seen.[2]

Whatever means: monk is to be understood in this case.

In such lodgings as those means: in lodgings like those.

Not announced means: there is "announced" in five (ways but) this means not announced. Setting aside a monastery, the precincts of a monastery (as) announced,[3] this is called not announced.

Announced means: whatever woman or man having come to a monastery, to the precincts of a monastery, declares: 'Honoured sirs, they will convey solid food, soft food for so and so,' if it becomes dangerous it should be pointed out that it is dangerous, if it becomes frightening it should be pointed out that it is frightening. If he speaks, saying: 'Let him be, honoured sir, he will convey it,' the thieves should be told: 'People are serving here, go away.'

If it is announced in regard to conjey that the ingredients[4] may be conveyed for that, this is called announced. If it is announced in regard to a meal that the ingredients may be conveyed for that, this is called announced. If it is announced in regard to solid food that the ingredients may be conveyed for that, this is called announced. If it is announced in regard to a family, the person who of

[1] Omitted at *Vin.* iii. 263, but not at *Vin.* iv. 63.

[2] *Vin.* iii. 263 (see *B.D.* ii. 157)=*Vin.* iv. 63 (*B.D.* ii. 290).

[3] *VA.* 887 says "setting aside a monastery that is a jungle lodging and its precincts, seeing a monk on the way issuing from the precincts or coming to a village, announced is done, but this comes to be not announced."

[4] *parivāra.*

that family conveys solid food or soft food, this is called announced. If it is announced in regard to a village, the person who in that village conveys solid food or soft food, this is called announced. If it is announced in regard to a guild, the person who in that guild conveys solid food or soft food, this is called announced.

Solid food means: . . . *soft food* means: . . . meat.

Within a monastery means: when a monastery is fenced in, inside a monastery; the precincts when it is not fenced in.[1]

Not ill means: he is able to walk for almsfood.

Ill means: he is not able to walk for almsfood. **[183]**

If it is not announced, if he is not ill (and) accepts it, thinking: "I will eat, I will partake of," there is an offence of wrong-doing. For every mouthful there is an offence which ought to be confessed.

If he thinks that it is not announced when it is not announced (and) having accepted solid food or soft food with his own hand within the monastery when he is not ill, eats it or partakes of it, there is an offence which ought to be confessed. If he is in doubt as to whether it is not announced. . . . If he thinks that it is announced when it is not announced . . . ought to be confessed. If he accepts for the sake of nutriment (food to be eaten) during a watch of the night, during seven days, during life, there is an offence of wrong-doing. For every mouthful there is an offence of wrong-doing. If he thinks that it is not announced when it is announced, there is an offence of wrong-doing. If he is in doubt as to whether it is announced, there is an offence of wrong-doing. If he thinks that it is announced when it is announced, there is no offence. || 1 ||

There is no offence if it is announced, if he is ill; if he eats the remainder of (a meal) if it was announced or of one who was ill; if having accepted it outside the monastery he makes use of it inside the monastery; if he makes use of a root or bark, or a leaf or a flower or a

[1] =Pāc. LXXXIV; *Vin.* iv. 163.

fruit growing there; if when there is a reason he makes use of (food to be eaten) during a watch of the night, during seven days, during life[1]; if he is mad, if he is the first wrong-doer. || 2 || **3** ||

The Fourth

Venerable ones, recited are the four rules for offences which ought to be confessed. Concerning them, I ask the venerable ones: I hope that you are quite pure in this matter? And a second time I ask: I hope that you are quite pure in this matter? And a third time I ask: I hope that you are quite pure in this matter? The venerable ones are quite pure in this matter, therefore they are silent; thus do I understand this.

Told are the offences which ought to be confessed. **[184]**

---

[1] *Vin.* iv. 83, 85, 86.

[These rules for training,[1] venerable ones, come up for recitation.]

At that time the enlightened one, the lord was staying at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six monks dressed with the inner robe[2] hanging down in front and behind. People . . . spread it about, saying:

"How can these recluses, sons of the Sakyans, dress with the inner robe hanging down in front and behind, just like householders who enjoy the pleasures of the senses?"

Monks heard these people who . . . spread it about. Those who were modest monks . . . spread it about, saying:

"How can this group of six monks dress with the inner robe hanging down in front and behind?" Then these monks told this matter to the lord. Then the lord on this occasion in this connection, [having given reasoned talk[3]], having had the Order of monks convened, questioned the group of six monks, saying:

"Is it true, as is said, that you, monks, dressed with the inner robe hanging down in front and behind?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How can you, foolish men, dress with the inner robe hanging down in front and behind? It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

---

[1] *sekhiyā dhammā*; rules for good behaviour, etiquette; "the rules regarding matters connected with discipline," *Vin. Texts* i. 59.

[2] *nivāsenti*. This verb refers to dressing in the inner robe. *Pārupati*, see next Sekhiya, to putting on the upper robe and outer cloak.

[3] Square brackets in text.

"'I will dress with the inner robe all round (me),'[1] is a training to be observed."[2]

The inner robe should be dressed in (going) all round one for covering the circle of the navel, the circles of the knees.[3] Whoever out of disrespect dresses with an inner robe hanging down in front or behind, there is an offence of wrong-doing.

There is no offence if it is unintentional, if he is not thinking, if he does not know,[4] if he is ill, if there are accidents, if he is mad, if he is the first wrong-doer. || **1** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks put on the upper robe[5] hanging down in front and behind . . . ". . .

'I will put on the upper robe all round me,' is a training to be observed."

The upper robe should be put on all round one having made both edges level.[6] [**185**] Whoever out of disrespect puts on an upper robe hanging down in front or behind, there is an offence of wrong-doing.

There is no offence[7] . . . if he is the first wrong-doer. || **2** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks, having uncovered their bodies, went amidst the houses[8] (*instead of* went *read, in Ch.* 4, sat down) . . . ". . .

'Properly clad will I go (sit down) amidst the houses,' is a training to be observed."

[1] *parimaṇḍalaṃ nivāsessāmi*. *Cf. Vin.* i. 46, ii. 213. Many of the Sekhiyas are repeated at *Vin.* ii. 213 f.

[2] *sikkhā karaṇīyā*.

[3] These are the three circles, *timaṇḍala*.

[4] = *Vin.* iv. 125.

[5] *pārupanti*, possibly here refers only to the upper robe, not to the outer cloak.

[6] *ubho kaṇṇe samaṃ katvā*, so that neither end hangs higher or lower than the other.

[7] As in Sekhiya **1**.

[8] *antaraghare*. See *Vin. Texts* i. 59, n. 2; iii. 286, n. 2.

One should go (sit down) amidst the houses properly clad. Whoever out of disrespect, having uncovered the body, goes (sits down) amidst the houses, there is an offence of wrong-doing.

There is no offence if it is unintentional, if he is not thinking, if he does not know, if he is ill (*in Ch.* 4 *it is added here:* if he has gone into residence for the rains), if there are accidents, if he is mad, if he is the first wrong-doer. || **3, 4** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks, making play with hand and foot, went amidst the houses (*instead of* went *read, in Ch.* 6, sat down) . . . " . . .

'Well-controlled will I go (sit down) amidst the houses,' is a training to be observed."

One should go (sit down) amidst the houses well-controlled. Whoever out of disrespect, making play with hand or foot, goes (sits down) amidst the houses, there is an offence of wrong-doing.

There is no offence if it is unintentional, if he is not thinking, if he does not know, if he is ill, if he is mad, if he is the first wrong-doer. || **5, 6** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks looking about here and there went (sat down) amidst the houses . . . " . . .

'With the eyes cast down will I go (sit down) amidst the houses,' is a training to be observed."

One should go (sit down) amidst the houses with the eyes cast down looking only a plough's (distance ahead).[1] Whoever out of disrespect, looking about here and there, goes (sits down) amidst the houses, there is an offence of wrong-doing.

There is no offence if it is unintentional, if he is not thinking, if he does not know, if he is ill, if there are accidents, if he is mad, if he is the first wrong-doer. || **7, 8** || [186]

[1] *Cf. Sn.* 410, 411; *Miln.* 398; *Vism.* 19.

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks lifting up (their robes[1]) went (sat down) amidst the houses . . . " . . .

'Not lifting up (the robes) will I go (sit down) amidst the houses,' is a training to be observed."

One should not go (sit down) among the houses with (the robes) lifted up. Whoever out of disrespect having lifted up (the robe) on one side or on both, goes (sits down) amidst the houses, there is an offence of wrong-doing.

There is no offence if it is unintentional, if he is not thinking, if he does not know, if he is ill (*in Ch.* 10 *it is added here:* if he has gone into residence for the rains), if there are accidents, if he is mad, if he is the first wrong-doer. || **9, 10** ||

The First Division: that on all round

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks, laughing a great laugh,[2] went (sat down) amidst the houses . . . " . . .

'Not with loud laughter[3] will I go (sit down) amidst the houses,' is a training to be observed."

One should not go (sit down) amidst the houses with loud laughter. Whoever out of disrespect, laughing a great laugh, goes (sits down) amidst the houses, there is an offence of wrong-doing.

There is no offence if it is unintentional, if he is not thinking, if he does not know, if he is ill, if he only smiles when the matter is one for laughter, if there are accidents, if he is mad, if he is the first wrong-doer. || **11, 12** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks, making a loud noise, a great noise, went (sat down) amidst the houses . . . " . . .

[1] *ukkhittakāya. VA.* 891 says, *ekato vā ubhato vā ukkhittacīvaro hutvā ti attho;* the meaning is, a robe having become raised (lifted up, pulled up) at one or both (sides).

[2] *mahāhasitaṃ hasantā.*

[3] *ujjhaggikāya.*

'(With) little noise[1] will I go (sit down) amidst the houses,' is a training to be observed."

One should go (sit down) amidst the houses with little noise.[1] Whoever out of disrespect, making a loud noise, a great noise, goes (sits down) amidst the houses, there is an offence of wrong-doing.

There is no offence if it is unintentional, if he is not thinking, if he does not know, if he is ill, if there are accidents, if he is mad, if he is the first wrong-doer. || **13, 14** ||

. . . in Anāthapiṇḍika's monastery. Now [**187**] at that time the group of six monks, their bodies swaying, went (sat down) amidst the houses, bending their bodies . . . " . . .

'Not swaying the body will I go (sit down) amidst the houses,' is a training to be observed."

One should not go (sit down) amidst the houses swaying the body. One should go (sit down) holding the body straight. Whoever out of disrespect, the body swaying, goes (sits down) amidst the houses bending the body, there is an offence of wrong-doing.

There is no offence if it is unintentional, if he is not thinking, if he does not know, if he is ill (*in Ch.* 16 *it is added here:* if he has gone into residence for the rains), if there are accidents, if he is mad, if he is the first wrong-doer. || **15, 16** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks, their arms swaying, went (sat down) amidst the houses, bending their arms . . . " . . .

'Not swaying the arms will I go (sit down) amidst the houses,' is a training to be observed."

One should not go (sit down) amidst the houses swaying the arms. One should go (sit down) holding the arms straight. Whoever out of disrespect, the arms swaying, goes (sits down) amidst the houses bending the arms, there is an offence of wrong-doing.

[1] *appasaddo . . . appasaddena.*

There is no offence . . . (*as in Ch.* 15, 16) . . . if he is the first wrong-doer. || **17, 18** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks, their heads swaying, went (sat down) amidst the houses, bending their heads. . . . " . . .

'Not swaying the head will I go (sit down) amidst the houses,' is a training to be observed" . . . (*see Ch.* 17, 18) . . . if he is the first wrong-doer. || **19, 20** ||

The Second Division: that on loud laughter

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks, their arms akimbo,[1] went (sat down) amidst the houses . . . " . . .

'Not with arms akimbo will I go (sit down) amidst the houses,' is a training to be observed." [188]

One should not go (sit down) amidst the houses with the arms akimbo. Whoever out of disrespect, having placed the arms akimbo on one side or on both, goes (sits down) amidst the houses, there is an offence of wrong-doing.

There is no offence . . . (*as in Ch.* 15, 16) . . . if he is the first wrong-doer. || **21, 22** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks, having dressed themselves, including their heads, in the upper robes,[2] went (sat down) amidst the houses . . . " . . .

'Not muffled up[3] will I go (sit down) amidst the houses,' is a training to be observed."

One should not go (sit down) muffled up amidst the houses. Whoever out of disrespect goes (sits down)

---

[1] *khambhakata.* *VA.* 891 says that this is placing the hand on the hip.

[2] *sasīsaṃ pārupitvā.*

[3] *oguṇṭhito.* *Cf.* No. 67 below; and *Vin.* ii. 207, where it is clearly a sign of disrespect for an incoming monk to enter a monastery with his head muffled up.

amidst the houses, having dressed himself, including his head, in the upper robe, there is an offence of wrong-doing.

There is no offence . . . (*as in Ch.* 15, 16) . . . if he is the first wrong-doer. || **23, 24** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks, crouching down on their heels,[1] went amidst the houses . . . " . . .

'Not crouching down on the heels will I go amidst the houses,' is a training to be observed."

One should not go amidst the houses crouching down on the heels. Whoever out of disrespect goes amidst the houses crouching down on the heels, there is an offence of wrong-doing.

There is no offence if it is unintentional . . . if he is the first wrong-doer. || **25** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks sat down amidst the houses lolling . . . " . . .

'Not lolling will I sit down amidst the houses,' is a training to be observed."

One should not sit down amidst the houses lolling. Whoever out of disrespect sits down amidst the houses lolling, there is an offence of wrong-doing.

There is no offence if it is unintentional, if he is not thinking, if he does not know, if he is ill, if he has gone into residence for the rains, if there are accidents, if he is mad, if he is the first wrong-doer. || **26** ||

. . . in Anāthapiṇḍika's monastery. Now [**189**] at that time the group of six monks accepted almsfood inattentively,[2] as though desirous of throwing it away . . . " . . .

---

[1] *ukkuṭika*, an ascetic practice; see *Vin.* i. 45, *D.* i. 167, *A.* i. 296, *Dhp.* 141. *P.E.D.* gives a description of this "special manner of squatting"; see also *Dial.* i. 231, n. 4, and *cf. VA.* 891 and *DA.* 357.

[2] *asakkacca*, carelessly. *Vin. Texts* iii. 288 has for *sakkacca* "with the mind alert"; *VA.* 891, "having raised up mindfulness."

'Attentively will I accept almsfood,' is a training to be observed."

One should accept almsfood attentively. Whoever out of disrespect accepts almsfood inattentively, as though desirous of throwing it away, there is an offence of wrong-doing.

There is no offence if it is unintentional . . . if he is the first wrong-doer. || **27** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks accepted almsfood looking about here and there; they did not know that they[1] were piled up and overflowing[2] . . . " . . .

'Thinking of the bowl will I accept almsfood,' is a training to be observed."

One should accept almsfood thinking of the bowl. Whoever out of disrespect accepts almsfood, looking about here and there, there is an offence of wrong-doing.

There is no offence if it is unintentional . . . if he is the first wrong-doer. || **28** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks, accepting almsfood, accepted also much curry . . . " . . .

'I will accept almsfood with equal curry,'[3] is a training to be observed."

Curry means: there are two kinds of curry, bean curry, kidney-bean curry,[4] that may be conveyed by hand. Almsfood with equal curry should be accepted. Whoever out of disrespect accepts also much curry, there is an offence of wrong-doing.

There is no offence if it is unintentional, if he is not thinking, if he does not know, if he is ill, if it is of another

---

[1] presumably the bowls.

[2] *ākirante pi atikkante pi*. *Cf.* No. 32 below.

[3] *Cf. Vin.* i. 45. Curry to be in measure one fourth of the rice, so *VA*. 892.

[4] Curries made of vetch and so on, *VA*. 892.

flavour,[1] if it belongs to relations, if it is offered, if it is for another, if it is by means of his own property, if there are accidents, if he is mad, if he is the first wrong-doer. || **29** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks accepted heaped-up[2] almsfood . . . " . . .

'I will accept almsfood at an even level,'[3] is a training to be observed." [**190**]

One should accept almsfood at an even level. Whoever out of disrespect accepts heaped-up almsfood, there is an offence of wrong-doing.

There is no offence if it is unintentional, if he is not thinking, if he does not know, if there are accidents, if he is mad, if he is the first wrong-doer. || **30** ||

The Third Division: that on arms akimbo

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks ate almsfood inattentively,[4] as though desirous not to eat . . . " . . .

'Attentively will I eat almsfood,' is a training to be observed."

One should eat almsfood attentively. Whoever out of disrespect eats almsfood inattentively, there is an offence of wrong-doing.

There is no offence if it is unintentional, if he is not thinking, if he does not know, if he is ill, if there are accidents, if he is mad, if he is the first-wrong-doer. || **31** ||

---

[1] *rasarase*. *VA*. 892 says that having set aside the two bean-curries, *rasarasa* means that those remaining have the flavour of fish, the flavour of meat, and so on.

[2] *thūpikata*.

[3] *samatitthika*. See *Bud. Suttas*, p. 178, n. Sinh. edn. reads *samatittika*; also *VA*. 892, which explains by *samapuṇṇa*, *samabharita*, filled evenly, heaped up evenly.

[4] *Cf*. No. 27 above. Sekhiyas 31-55 repeated at *Vin*. ii. 214.

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks ate almsfood looking about here and there[1]; they did not know that they were piled up and overflowing . . . " . . .

'Thinking of the bowl will I eat almsfood,' is a training to be observed."

One should eat almsfood thinking of the bowl. Whoever out of disrespect eats almsfood looking about here and there, there is an offence of wrong-doing.

There is no offence if it is unintentional . . . if he is the first wrong-doer. || **32** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks, having chosen[2] here and there, ate almsfood . . . " . . .

'On continuous alms-tour[3] will I eat almsfood,' is a training to be observed."

One should eat almsfood on continuous alms-tour. Whoever out of disrespect eats almsfood, having chosen here and there, there is an offence of wrong-doing.

There is no offence if it is unintentional, if he is not thinking, if he does not know, if he is ill, if giving to others he is impatient,[4] if piling up (food) into another's vessel he is impatient, if there are dainties,[5] if there are accidents, if he is mad, if he is the first wrong-doer. || **33** || [191]

---

[1] *Cf.* No. 28 above.

[2] *omadditvā.* From the context this seems to mean that the monks omitted to call at some houses, picking and choosing between them. Dictionary meanings of *omaddati* are to rub, to crush, oppress. In a sense 'oppressed' might be meant here, for the laity if unable to give the gifts of faith would be oppressed, pressed down. See below, No. 35, n.

[3] *sapadānaṃ.* *VA.* 893 says "not having made a distinction (*odhiṃ akatvā*) here and there, successively."

[4] *omasati*=*ava*+$\sqrt{}$*mṛś.* A monk on continuous alms-tour may become impatient if the donors keep him waiting his turn for alms. If he waits too long he may miss the right time for eating.

[5] *uttaribhaṅge,* also at Nos. 39, 45 below. See *B.D.* i. 275 for further references.

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks, eating almsfood, ate also much curry[1] . . . " . . .

'I will eat almsfood with equal curry,' is a training to be observed."

Curry means: there are two (kinds of) curry: bean curry, kidney-bean curry, that may be conveyed by hand. Almsfood with equal curry should be eaten. Whoever out of disrespect eats also much curry, there is an offence of wrong-doing.

There is no offence if it is unintentional, if he is not thinking, if he does not know, if he is ill, if it is of another flavour, if it belongs to relations, if it is offered, if it is by means of his own properties, if there are accidents, if he is mad, if he is the first wrong-doer. || **34** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks having chosen[2] from the top,[3] ate almsfood . . . " . . .

'Not having chosen from the top will I eat almsfood,' is a training to be observed."

One should eat almsfood not having chosen from the top. Whoever out of disrespect eats almsfood having chosen from the top, there is an offence of wrong-doing.

There is no offence if it is unintentional, if he is not thinking, if he does not know, if he is ill; if among an insignificant remainder he eats, having selected,[4] having chosen from one side; if there are accidents, if he is mad, if he is the first wrong-doer. || **35** ||

. . . in Amāthapiṇḍika's monastery. Now at that time the group of six monks covered up the curry and the condiment with conjey, desiring something more . . . " . . .

---

[1] *Cf.* No. 29 above.

[2] *omadditvā.* Something of the same sense as in No. 33 above, of picking and choosing, here among the food put into the bowl. *Vin. Texts* i. 63 has "pressing down."

[3] *thūpa*, expl. by *VA.* 893 as *matthaka vemajjha*, the top, the middle.

[4] *saṃkaḍḍhati*, to collect; *cf.* No. 53.

'I will not cover up the curry and the condiment with conjey, desiring something more,' is a training to be observed."

One should not cover up the curry or the condiment with conjey, desiring something more. Whoever out of disrespect covers up the curry or the condiment with conjey, desiring something more, there is an offence of wrong-doing.

There is no offence if it is unintentional, if he is not thinking, if he does not know; if the owners give, having covered it up; if he is not desiring something more; if there are accidents, if he is mad, if he is the first wrong-doer. || **36** || [192]

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks, having asked for curry and conjey for themselves, ate it.[1] People looked down upon, criticised, spread it about, saying: "How can this group of six monks, having asked for curry and conjey for themselves, eat it? Who does not like well-cooked things? Who does not like sweet things?"[2] Monks heard these people who . . . spread it about Those who were modest monks . . . spread it about, saying:

"How can this group of six monks, having asked for curry and conjey for themselves, eat it?" . . .

"Is it true, as is said, that you, monks, having asked for curry and conjey for yourselves, ate it?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How can you, foolish men . . . eat it? It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

'I will not eat curry or conjey, having asked for it for myself,' is a training to be observed."

And thus this rule of training for monks came to be laid down by the lord. || 1 ||

---

[1] *Cf. Vin.* i. 45. [2] *Cf. Vin.* ii. 196.

Now at that time monks came to be ill. Monks, asking after the ill ones, spoke thus to the ill monks: "We hope that your reverences are better, we hope that you are keeping going."

"Formerly we, your reverences, having asked for curry or conjey for ourselves, ate it; thus there came to be comfort for us. But now it is forbidden by the lord, and being scrupulous, we do not ask; thus there comes to be no comfort for us."[1] They told this matter to the lord. He said:

"I allow you, monks, when a monk is ill, having asked for curry or conjey for himself, to eat it. And thus, monks, this rule of training should be set forth:

'I will not eat curry or conjey, having asked for it for myself, if not ill,' is a training to be observed."

One should not eat curry or conjey, having asked for it for oneself, unless one is ill. Whoever out of disrespect, having asked for curry or conjey for oneself, if not ill, eats it, there is an offence of wrong-doing.

There is no offence if it is unintentional, if he is not thinking, if he does not know, if he is ill, if it belongs to relations, if it is offered, if it is by means of his own property, if there are accidents, if he is mad, if he is the first wrong-doer. || 2 || **37** || **[193]**

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks looked at others' bowls captious-mindedly[2] . . . " . . .

'Not captious-mindedly will I look at others' bowls,' is a training to be observed."

One should not look at others' bowls captious-mindedly. Whoever out of disrespect looks at others' bowls captious-mindedly, there is an offence of wrong-doing.

There is no offence if it is unintentional, if he is not thinking, if he does not know, if he looks thinking, 'I will give or I will make (another) give,' if he is not

---

[1] *Cf. Vin.* iv. 56, 88, 115, 118.

[2] *ujjhāna-saññi. Cf. S.* i. 23; *Thag.* 958; *Dhp.* 253.

captious-minded, if there are accidents, if he is mad, if he is the first wrong-doer. || **38** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks made up large mouthfuls[1] : . . " . . .

'I will not make up too large a mouthful,' is a training to be observed."

One should not make up too large a mouthful. Whoever out of disrespect makes up too large a mouthful, there is an offence of wrong-doing.

There is no offence if it is unintentional, if he is not thinking, if he does not know, if he is ill, if they are solid victuals,[2] all sorts of fruits,[3] dainties,[4] if there are accidents, if he is mad, if he is the first wrong-doer. || **39** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks made up long pieces (of food)[5] . . . " . . .

'I will make up the pieces (of food) into a round,' is a training to be observed."

One should make up a piece (of food) into a round. Whoever out of disrespect makes up a long piece (of food), there is an offence of wrong-doing.

There is no offence if it is unintentional, if he is not thinking, if he does not know, if he is ill, if they are solid victuals, all sorts of fruits, dainties,[6] if there are accidents, if he is mad, if he is the first wrong-doer. || **40** ||

The Fourth Division: that on attentively

---

[1] *kabaḷa*. In India food is made up into balls with the fingers and eaten with the fingers. To make a large ball, that is a large mouthful, is bad manners. *VA*. 893 says that a "peacock's egg is very (or too) large, a hen's egg very small, an in-between size" must be made up. Chickens' eggs in the East are smaller than English bantams' eggs

[2] *khajjaka*. *VA*. 893 "here all solid foods (made of) roots." *Cf*. *Jā*. i. 186, and Nos. 40, 44, 45 below.

[3] *phalāphala*. *Cf*. *Jā* i. 416, etc., and Nos. 40, 44, 45 below.

[4] *Cf*. Nos. 33, 40, 45.

[5] *ālopa*, morsel, bit of food, here a mouthful.

[6] *Cf*. above, No. 39.

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks opened the door of the face[1] when the mouthful[2] was not brought close . . . [194] " . . .

'I will not open the door of the face when the mouthful is not brought close,' is a training to be observed."

One should not open the door of the face when the mouthful is not brought close. Whoever out of disrespect opens the door of the face when the mouthful is not brought close, there is an offence of wrong-doing.

There is no offence if it is unintentional, if he is not thinking . . . if he is the first wrong-doer. || **41** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks, while eating, put the whole hand into the mouth . . . " . . .

'I will not put the whole hand into the mouth while eating,' is a training to be observed."

One should not put the whole hand into the mouth while eating. Whoever out of disrespect puts the whole hand into the mouth while eating, there is an offence of wrong-doing.

There is no offence if it is unintentional . . . if he is the first wrong-doer. || **42** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks talked with a mouthful in the mouth . . . " . . .

'I will not talk with a mouthful in the mouth,' is a training to be observed."

One should not talk with a mouthful in the mouth. Whoever out of disrespect talks with a mouthful in the mouth, there is an offence of wrong-doing.

There is no offence if it is unintentional . . . if he is the first wrong-doer. || **43** ||

---

[1] *mukhadvāra.*

[2] *kabaḷa*, see above, No. 39.

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks ate tossing up balls (of food)[1] . . . " . . .

'I will not eat tossing up balls (of food),' is a training to be observed."

One should not eat tossing up balls (of food). Whoever out of disrespect eats tossing up balls (of food), there is an offence of wrong-doing.

There is no offence if it is unintentional, if he is not thinking, if he does not know, if he is ill, if they are solid victuals,[2] all sorts of fruits,[3] if there are accidents, if he is mad, if he is the first wrong-doer. || **44** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks ate, breaking up the mouthfuls[4] . . . " . . .

'I will not eat breaking up the mouthfuls,' is a training to be observed."

One should not eat breaking up the mouthfuls. Whoever out of disrespect eats breaking up the mouthfuls, there is an offence of wrong-doing.

There is no offence if it is unintentional, if he is not thinking, if he does not know, if he is ill, if they are solid victuals,[5] all sorts of fruits,[6] dainties,[7] if there are accidents, if he is mad, if he is the first wrong-doer. || **45** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks ate stuffing the cheeks[8] . . . " . . .

'I will not eat stuffing the cheeks,' is a training to be observed."

---

[1] *piṇḍukkhepakaṃ = piṇḍaṃ ukkhipitvā ukkhipitvā*, tossing up the balls (the lumps of almsfood) again and again, *VA*. 893.

[2] *Cf.* Nos. 39, 40, 45.

[3] *Cf.* Nos. 39, 40, 45, 46.

[4] *kabaḷâvacchedakaṃ*, dividing the mouthfuls (into small parts); probably with the fingers and not "nibbling at," as at *Vin. Texts* i. 64.

[5] *Cf.* Nos. 39, 40, 44.

[6] *Cf.* Nos. 39, 40, 44, 46.

[7] *Cf.* Nos. 39, 40.

[8] *VA*. 893, "having made swellings as does a monkey."

One should not eat stuffing the cheeks. Whoever out of disrespect eats, having stuffed the cheek on one side or on both, there is an offence of wrong-doing.

There is no offence if it is unintentional, if he is not thinking, if he does not know, if he is ill, if they are all sorts of fruits,[1] if there are accidents, if he is mad, if he is the first wrong-doer. || **46** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks ate shaking the hands about[2] . . . " . . .

'I will not eat shaking the hands about,' is a training to be observed."

One should not eat shaking the hands about. Whoever out of disrespect eats shaking the hands about, there is an offence of wrong-doing.

There is no offence if it is unintentional, if he is not thinking, if he does not know, if he is ill, if he shakes the hands about getting rid of the crumbs,[3] if there are accidents, if he is mad, if he is the first wrong-doer. || **47** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks ate scattering lumps of boiled rice . . . " . . .

'I will not eat scattering lumps of boiled rice,' is a training to be observed."

One should not eat scattering lumps of boiled rice. Whoever out of disrespect eats scattering lumps of boiled rice, there is an offence of wrong-doing.

There is no offence if it is unintentional, if he is not thinking, if he does not know, if he is ill, [**196**] if, getting rid of the crumbs, a lump of boiled rice is got rid of, if there are accidents, if he is mad, if he is the first wrong-doer. || **48** ||

---

[1] *Cf.* Nos. 39, 40, 44, 45.

[2] *hatthaniddhunakaṃ.*

[3] *kacavaraṃ chaḍḍento.*

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks ate putting out their tongues . . . " . . .

'I will not eat putting out the tongue,' is a training to be observed."

One should not eat putting out the tongue . . . offence of wrong-doing.

There is no offence if it is unintentional . . . if he is the first wrong-doer. || **49** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks ate smacking the lips[1] . . . " . . .

'I will not eat smacking the lips,' is a training to be observed."

One should not eat smacking the lips . . . if he is the first wrong-doer. || **50** ||

The Fifth Division: that on the mouthful

At one time the enlightened one, the lord, was staying at Kosambī in Ghosita's monastery. Now at that time a milk drink[2] had been prepared for the Order by a certain brahmin. The monks drank the milk[3] making a hissing sound.[4] A certain monk who had formerly been an actor spoke thus: "It seems that this whole Order is cooled."[5] Those who were modest monks . . . spread it about, saying: "How can this monk make a joke about the Order?" . . .

"Is it true, as is said, that you, monk, made a joke about the Order?"

"It is true, lord."

The enlightened one, the lord, rebuked him, saying:

"How can you, foolish man, make a joke about the Order? It is not, foolish man, for pleasing those who

[1] *capucapukāraka*. *VA*. 893, making the sound *capu-capu*.

[2] *payopāna*.

[3] *khīraṃ pivanti*.

[4] *surusurukāraka*. *VA*. 893, making the sound *suru-suru*.

[5] *sītikata*.

are not (yet) pleased . . ." . . . and having rebuked him, having given reasoned talk, he addressed the monks, saying:

"Monks, a joke should not be made about the enlightened one or dhamma or the Order. Whoever should make (one), there is an offence of wrong-doing."

Then the lord, having rebuked that monk in many a figure for his difficulty in maintaining himself . . . ". . . And thus, monks, this rule of training should be set forth:

'I will not eat making a hissing sound,' is a training to be observed." [**197**]

One should not eat making a hissing sound . . . if he is the first wrong-doer. || **51** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks ate licking the fingers . . . " . . .

'I will not eat licking the fingers,' is a training to be observed."

One should not eat licking the fingers . . . if he is the first wrong-doer. || **52** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks ate licking the bowl . . . " . . .

'I will not eat licking the bowl,' is a training to be observed."

One should not eat licking the bowl . . .

There is no offence if it is unintentional . . . if he is ill, if from an insignificant remainder he eats having collected,[1] having licked at one side, if there are accidents, if he is mad, if he is the first wrong-doer. || **53** ||

. . . in Anāthapiṇḍika's monastery . . . (*see Ch.* 52. *Instead of* licking the fingers *read* licking the lips) . . . || **54** ||

---

[1] *Cf.* No. 35.

Now at that time the enlightened one, the lord, was staying among the Bhaggā on Suṃsumāra Hill in the Bhesakaḷā Grove in the deer-park. Now at that time the monks in the Kokanada palace[1] accepted a drinking cup, their hands (soiled) with food. People . . . spread it about, saying: "How can these recluses, sons of the Sakyans, accept a drinking cup, their hands (soiled) with food, like householders who enjoy pleasures of the senses?" Monks heard these people who . . . spread it about. Those who were modest monks . . . spread it about, saying: "How can these monks accept a drinking cup, their hands (soiled) with food?" . . .

"Is it true, as is said, that you, monks, accepted a drinking cup, your hands (soiled) with food?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How can you, foolish men, accept a drinking cup, your hands (soiled) with food? It is not, foolish men, for pleasing those who are not (yet) pleased. . . . And thus, monks, this rule of training should be set forth:

'I will not accept a drinking cup, my hands (soiled) with food,' is a training to be observed." [**198**]

One should not accept a drinking cup, the hands (soiled) with food. Whoever out of disrespect accepts a drinking cup, the hands (soiled) with food, there is an offence of wrong-doing.

There is no offence if it is unintentional, if he is not thinking, if he does not know, if he is ill, if he accepts it, thinking, 'I will wash' or 'I will get (someone) to wash (my hand),' if there are accidents, if he is mad, if he is the first wrong-doer. || **55** ||

At that time the enlightened one, the lord was staying among the Bhaggā on Suṃsumāra Hill in the Bhesakaḷā Grove in the deer-park. Now at that time monks in

[1] See *Vin*. ii. 127, *M*. ii. 91. *VA*. 894 says that it was lotus-shaped, *padumakasaṇṭhāna*; *MA*. iii. 321 that it was made resembling a hanging lotus, *paduma*. *Kokanada* is the red lotus, *A*. iii. 239.

the Kokanada palace threw out amidst the houses[1] rinsings of the bowls with lumps of boiled rice. People . . . spread it about, saying:

"How can these recluses, sons of the Sakyans, throw out amidst the houses rinsings of the bowls with lumps of boiled rice, like householders who enjoy pleasures of the senses?"

Monks heard . . . (*as in Ch.* 55) . . . " . . . should be set forth:

'I will not throw out amidst the houses rinsings of the bowl with lumps of boiled rice,' is a training to be observed."

One should not throw out amidst the houses rinsings of the bowl with lumps of boiled rice. Whoever out of disrespect throws out amidst the houses rinsings of the bowl with lumps of boiled rice, there is an offence of wrong-doing.

There is no offence if it is unintentional, if he is not thinking, if he does not know, if he is ill, if he throws them out having removed[2] or broken up[3] or covered up[4] or taken out,[5] if there are accidents, if he is mad, if he is the first wrong-doer. || **56** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks taught dhamma to (someone) with a sunshade in his hand. Those who were modest monks . . . spread it about, saying: "How can this group of six monks teach dhamma to (someone) with a sunshade in his hand?" . . .

"Is it true, as is said, that you, monks, taught dhamma to (someone) with a sunshade in his hand?"

---

[1] *Vin. Texts* i. 65, n. 2 says that *antaraghare* "here means the space, or small open square in the middle of the house."

[2] *uddharitvā*. *VA.* 894 says, "if having removed the lumps of boiled rice from the water, having made them into a heap in one place, he throws out the water."

[3] *bhinditvā*. *VA.* 894 says, "if having broken up the lumps of boiled rice, having put them in the water, he throws it out."

[4] *paṭiggahetvā*. *VA.* 894, reading *paṭiggahe va*, says "if he throws out what he has accepted, covering it up with a receptacle."

[5] *nīharitvā*. *VA.* 894, "if he throws it out outside."

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How can you, foolish men, teach dhamma to (someone) with a sunshade in his hand? It is not, foolish men, for pleasing those who are not (yet) pleased. . . . And thus, monks, this rule of training should be set forth:

'I will not teach dhamma to (someone) with a sunshade in his hand,' is a training to be observed."

And thus this rule of training for monks came to be laid down by the lord. || 1 ||

At that time monks were (too) scrupulous to teach dhamma to (someone) who was ill (and) had a sunshade in his hand. **[199]** People . . . spread it about, saying: "How can these recluses, sons of the Sakyans, not teach dhamma to (someone) who is ill (and) has a sunshade in his hand?"

Monks heard these people who . . . spread it about. Then these monks told this matter to the lord. Then the lord, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

"I allow you, monks, to teach dhamma to (someone) who is ill (and) has a sunshade in his hand. And thus, monks, this rule of training should be set forth:

'I will not teach dhamma to (someone) who is not ill (and) who has a sunshade in his hand,' is a training to be observed."

Sunshade[1] means: there are three (kinds of) sunshade: white sunshade,[2] sunshade of matting, sunshade of leaves; fastened at the middle, fastened to the rim.[3]

Dhamma means: spoken by the enlightened one, spoken by disciples, spoken by seers, spoken by devatās, connected with the goal, connected with dhamma.[4]

---

[1] = *Vin.* iv. 338.

[2] *setacchatta*, emblem of royalty. *Cf. D.* ii. 15, 19; *A.* i. 145.

[3] *salākabaddha*; *-bandha* at *Vin.* iv. 338. See *Vin. Texts* iii. 133 n. for these two ways of fastening the handle to the sunshade.

[4] = *Vin.* iv. 15, 22.

Should teach means: if he teaches by line, for every line there is an offence of wrong-doing. If he teaches by syllable, for every syllable there is an offence of wrong-doing.[1]

Dhamma should not be taught to (someone) who has a sunshade in his hand (and) who is not ill. Whoever out of disrespect teaches dhamma to (someone) who has a sunshade in his hand (and) who is not ill, there is an offence of wrong-doing.

There is no offence if it is unintentional, if he is not thinking, if he does not know, if he is ill, if there are accidents, if he is mad, if he is the first wrong-doer || 2 || **57** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks taught dhamma to (someone) with a staff in his hand . . . " . . .

'I will not teach dhamma to (someone) who is not ill (and) who has a staff in his hand,' is a training to be observed."

Staff means: (the size of) four hands[2] of a man of average height. Bigger than that it is not a staff, smaller it is not a staff.[3]

Dhamma should not be taught to (someone) who has a staff in his hand (and) who is not ill. Whoever out of disrespect teaches dhamma to (someone) who has a staff in his hand (and) who is not ill, there is an offence of wrong-doing.

There is no offence if it is unintentional . . . if he is the first wrong-doer. || **58** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks taught dhamma to (someone) with a knife in his hand . . . " . . .

'I will not teach dhamma to (someone) who has a

[1] *Cf. Vin.* iv. 15, 22.

[2] On *hattha*, " hand "—*i.e.*, hand and forearm—see *B.D.* ii. Intr. li.

[3] *adaṇḍa*; *cf. apatta* at *Vin.* iii. 243. The above use of *adaṇḍa* has not been noticed by the *C.P.D.*

knife in his hand (and) who is not ill,' is a training to be observed." [200]

Knife means: a weapon,[1] single-edged, double-edged.[2]

Dhamma should not be taught to (someone) who has a knife in his hand (and) who is not ill . . . if he is the first wrong-doer. || **59** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks taught dhamma to (someone) with a weapon[3] in his hand . . . " . . .

'I will not teach dhamma to (someone) who has a weapon in his hand (and) who is not ill,' is a training to be observed."

Weapon means: a long-bow, a cross-bow.[4]

Dhamma should not be taught to (someone) who has a weapon in his hand (and) who is not ill . . . if he is the first wrong-doer. || **60** ||

The Sixth Division: that on hissing

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks taught dhamma to (someone) wearing shoes . . . " . . .

'I will not teach dhamma to (someone) wearing shoes (and) who is not ill,' is a training to be observed."

Dhamma should not be taught to (someone) wearing shoes (and) who is not ill. Whoever out of disrespect teaches dhamma to (someone) mounted on (shoes) or (with shoes) fastened on or (with shoes) unfastened[5] (and) who is not ill, there is an offence of wrong-doing.

There is no offence if it is unintentional . . . if he is the first wrong-doer. || **61** ||

---

[1] *paharaṇi.* Oldenberg queries, and suggests "*paharaṇī ?*".
[2] *Cf. M.* i. 281.
[3] *āvudha.*
[4] *Cf. M.* i. 429.
[5] Only at the heels, according to *VA.* 895.

. . . in Anāthapiṇḍika's monastery. . . . (*see Ch.* 61. *Instead of* wearing shoes *read* wearing sandals[1]) . . . || **62** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks taught dhamma to (someone) in a vehicle . . . " . . .

'I will not teach dhamma to (someone) in a vehicle (and) who is not ill,' is a training to be observed."

Vehicle[2] means: a cart,[3] a carriage,[4] a waggon, a chariot, a palanquin,[5] a sedan-chair.[5]

Dhamma should not be taught to (someone) in a vehicle (and) who is not ill. Whoever out of disrespect teaches dhamma to (someone) in a vehicle (and) who is not ill, there is an offence of wrong-doing.

There is no offence if it is unintentional . . . if he is the first wrong-doer. || **63** ||

. . . in Anāthapiṇḍika's monastery. Now [**201**] at that time the group of six monks taught dhamma to (someone) on a bed . . . " . . .

'I will not teach dhamma to (someone) on a bed and who is not ill,' is a training to be observed."

Dhamma should not be taught to (someone) on a bed

[1] *upāhana.* Regulations for monks wearing these given at *Vin.* i. 185 ff.; at *Vin.* ii. 207 f. it is said that in-coming monks should take off their sandals on entering a monastery—as a sign of respect.

[2] =*Vin.* iv. 339; *cf. Vin.* iii. 49 which omits the last two, and *DA.* 82 which omits the last but one.

[3] *vayha*, translated as "litter" at *B.D.* i. 81. But at *Vin.* i. 191, ii. 276 an (ill) monk and nun were respectively made uncomfortable by the jolting of a *yāna* (vehicle), and two other means of transport were allowed: a palanquin and a sedan-chair. These are not included in *Old Comy's* definition of *yāna* at *Vin.* iii. 49, although they are above and at *Vin.* iv. 339. It looks therefore as if the first four items under *yāna* were the original ones, and further, as if they were conveyances drawn by animals and liable to jolt. It thus seems best to correct "litter" to "cart."

[4] See *A.* iv. 191 for various parts of a horse-drawn *ratha.*

[5] Allowed to be used by (ill) monks at *Vin.* i. 192, by (ill) nuns at *Vin.* ii. 277.

(and) who is not ill. Whoever out of disrespect teaches dhamma to (someone) on a bed and even lying on the ground (and) who is not ill, there is an offence of wrong-doing.

There is no offence if it is unintentional . . . if he is the first wrong-doer. || **64** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks taught dhamma to (someone) who was sitting down, lolling[1] . . . " . . .

'I will not teach dhamma to (someone) who is sitting down, lolling (and) who is not ill,' is a training to be observed."

Dhamma should not be taught to (someone) sitting down, lolling, (and) who is not ill. Whoever out of disrespect teaches dhamma to (someone) who is sitting down, lolling on his hands or lolling on his robes (and) who is not ill, there is an offence of wrong-doing.

There is no offence if it is unintentional . . . if he is the first wrong-doer. || **65** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks taught dhamma to (someone) with a turban on his head . . . " . . .

'I will not teach dhamma to (someone) with a turban on his head (and) who is not ill,' is a training to be observed."

Turban on the head means: it is a turban when it does not let the ends of the hair be seen.

Dhamma should not be taught to (someone) with a turban on his head (and) who is not ill. Whoever out of disrespect teaches dhamma to (someone) with a turban on his head (and) who is not ill, there is an offence of wrong-doing.

There is no offence if it is unintentional, if he is not thinking, if he does not know, if he is ill, if he shows the ends of the hair having caused them to be uncovered, if there are accidents, if he is mad, if he is the first wrong-doer. || **66** ||

[1] *Cf.* No. 26.

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks taught dhamma to (someone) with his head muffled up[1] . . . " . . .

'I will not teach dhamma to (someone) with his head muffled up (and) who is not ill,' is a training to be observed." [202]

Head muffled up means: it is so called if he is dressed, including his head, in his upper robe.

Dhamma should not be taught to (someone) with his head muffled up (and) who is not ill. Whoever out of disrespect should teach dhamma to (someone) with his head muffled up (and) who is not ill, there is an offence of wrong-doing.

There is no offence if it is unintentional, if he is not thinking, if he does not know, if he is ill, if he shows the head having caused it to be uncovered, if he is mad, if he is the first wrong-doer. || 67 ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks, having sat down on the ground, taught dhamma to (someone) sitting on a seat . . . " . . .

'Having sat down on the ground, I will not teach dhamma to (someone) sitting on a seat (and) who is not ill,' is a training to be observed."

Having sat down on the ground, dhamma should not be taught to (someone) sitting on a seat (and) who is not ill. Whoever out of disrespect, having sat down on the ground, teaches dhamma to (someone) sitting on a seat (and) who is not ill, there is an offence of wrong-doing. || 68 ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks, having sat down on a low seat, taught dhamma to (someone) sitting on a high seat.[2] Those who were modest monks . . . spread it

[1] *Cf.* No. 23.

[2] *Jā.* No. 309 (=*Jā.* iii. 27) is based on this story, and should be compared with it, especially for variant readings.

about, saying: "How can this group of six monks . . . teach dhamma to (someone) sitting on a high seat?" . . .

"Is it true, as is said, that you, monks, . . . taught dhamma to (someone) sitting on a high seat?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: How can you, foolish men, . . . teach dhamma to (someone) sitting on a high seat? It is not, foolish men, for pleasing those who are not (yet) pleased . . ." And having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Formerly, monks, in Benares, the wife of a certain low class man[1] came to be pregnant. Then, monks, this low class woman spoke thus to this low class man: 'Sir,[2] I am pregnant; I want to eat a mango.'

'There are no mangoes, it is not the mango season,' he said.

Now at that time the king had a mango tree with a perpetual crop of fruit. Then, monks, that low class man approached that mango tree; having approached, having climbed up that mango tree, he remained hidden. Then, monks, the king together with the brahmin priest, approached that mango tree; having approached, having sat down on a high seat, he learnt a mantra. [203] Then, monks, it occurred to that low class man:

'How unrighteous[3] is this king, inasmuch as he learns a mantra, having sat down on a high seat. This brahmin also is unrighteous, inasmuch as he, having sat down on a low seat, teaches a mantra to (someone) sitting on a high seat. I too am unrighteous, I who for the sake of a woman, steal the king's mangoes. But all this is quite gone,'[4] (and) he fell down just there.

---

[1] *chapaka*. *VA*. 896 explains by *caṇḍāla*, which is the word used in the *Jātaka*.

[2] *ayyaputta*. At *Vin*. iii. 17, the monk Sudinna's former wife addresses him as *ayyaputta*.

[3] *adhammika*.

[4] *parigata*. Reading seems confused. *Vin. Texts* iv. 364 gives *v.l. camarikatan ti* (°*ṇatan ti* B); *VA*. 896, *v.l. carimakatan ti*; *Jā*. iii. 28 *carimavataṃ*, with *v.ll. carivamataṃ, carimaṃ kataṃ*. "Done long ago"—*i.e., carimaṃ kataṃ*, makes sense for the *Jā*. version.

Neither knows the goal,[1] neither sees dhamma,[2]
Neither he who teaches the mantra, nor he who learns according to what is not the rule.[3]
My food[4] is pure conjey of rice flavoured with meat,[5]
I do not therefore fare on dhamma,[6] dhamma praised by the noble.
Brahmin,[7] shame on that gain of wealth, (that) gain of fame;
That conduct (leads) to falling away[8] or to walking by what is not the rule.[9]
Go forth,[10] great brahmin, for other creatures boil,[11]
Do not you, following what is not the rule, from that break like a pot.[12]

At that time,[13] monks,[14] to teach[15] a mantra, having sat down on a low seat, to (someone) sitting on a high

---

[1] *attha*. *VA*. 896 says, "These two people do not know the meaning (*attha*) of the text (*pāli*)."

[2] *VA*. 896 says, "they do not see the text"; *Ja*. iii. 29, "the two people do not see that the rule of old (*porāṇakadhamma*) is worthy of respect," and adds,

"First the rule came to appear,
afterwards what is not the rule arose in the world."

Or dhamma may here be in its wider sense, to balance "goal," and not in its more specialised *Vin*. sense of "rule."

[3] *adhammena*. The "rule" against which these two, had they been monks, would be transgressing, is the one laid down in this Sekhiya.

[4] *bhutta*. According to *Jā*. iii. 29 and *VA*. 896 the brahmin says this verse.

[5] For this line, *cf*. also *Jā*. iii. 144, iv. 371.

[6] Or "the rule."

[7] This verse, also found at *Jā*. ii. 422, iii. 32, is here, according to *VA*. 896, spoken by the low-class man.

[8] *vinipāta*, often combined with *apāya* and *duggati*, sometimes plus *niraya*, as one of the ways of woeful rebirth—*e.g.*, *Vin*. i. 227; *D*. i. 82, 162; *M*. i. 73, *A*. i. 29, 48.

[9] *adhammacaraṇena*; or unrighteousness, what is not *dhamma*.

[10] *I.e.*, into homelessness.

[11] *pacanti*, cook or boil, here in one of the hells.

[12] *asmā kumbham iva bhida*.

[13] According to *Jā*. iii. 30, the *bodhisattva* was the low-class man.

[14] *Cf*. *Vin*. iv. 6.

[15] *vāceti*.

seat, was not liked by me. So, however could it now be not not[1] liked to teach[2] dhamma, having sat down on a low seat, to (someone) sitting on a high seat? It is not, monks, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

'I will not teach dhamma, having sat down on a low seat, to (someone) sitting on a high seat (and) who is not ill,' is a training to be observed."

Dhamma should not be taught, having sat down on a low seat, to (someone) sitting on a high seat (and) who is not ill. Whoever out of disrespect, having sat down on a low seat, teaches dhamma to someone sitting on a high seat (and) who is not ill, there is an offence of wrong-doing.

There is no offence if it is unintentional . . . if he is the first wrong-doer. || **69** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks, standing, taught dhamma to (someone) who was sitting down . . . " . . .

'I will not teach dhamma, standing, to (someone) who is sitting down (and) who is not ill,' is a training to be observed."

Dhamma should not be taught, standing, to (someone) who is sitting down (and) who is not ill . . . (*see Ch.* 69) . . . if he is the first wrong-doer. || **70** || [**204**]

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks, going behind, taught dhamma to (someone) going in front . . . " . . .

'I will not teach dhamma, going behind, to (someone) going in front (and) who is not ill,' is a training to be observed."

Dhamma should not be taught, going behind . . . if he is the first wrong-doer. || **71** ||

---

[1] *na amanāpa*; at *Vin.* iv. 6, *manāpa*, liked.

[2] *deseti*.

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks, going at the side of a path,[1] taught dhamma to (someone) going along the path . . . " . . .

'I will not teach dhamma, going at the side of a path, to (someone) going along the path (and) who is not ill,' is a training to be observed."

Dhamma should not be taught, going at the side of a path . . . if he is the first wrong-doer. || **72** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks eased themselves standing . . . " . . .

'I will not ease myself standing if not ill,' is a training to be observed."

One must not ease oneself standing if not ill. Whoever out of disrespect eases himself standing if not ill, there is an offence of wrong-doing.

There is no offence if it is unintentional, . . . if he is the first wrong-doer. || **73** ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks eased themselves and spat on green corn[2] . . . " . . .

'I will not ease myself or spit, if not ill, on green corn,' is a training to be observed."

One should not ease oneself or spit, if not ill, on green corn. Whoever out of disrespect eases himself or spits, if not ill, on green corn, there is an offence of wrong-doing.

There is no offence if it is unintentional, if he is not thinking, if he does not know, if he is ill, if done where there is no green corn[3] he spreads[4] green corn over it, if

---

[1] *uppatha.*

[2] *harita,* fresh—*i.e.,* green wheat or cereals; vegetables, grass.

[3] *appaharita,* little or no green corn. *VA.* 897 reads *na harite.* *Cf.* Pāc. XIX.

[4] *ottharati,* to spread, to cover up. See also *B.D.* i. 137, n. 4, and next Sekhiya, where *ottharati* seems to mean to pour or to sprinkle.

there are accidents, if he is mad, if he is the first wrong-doer. || 74 ||

. . . in Anāthapiṇḍika's monastery. Now at that time the group of six monks eased themselves and spat in the water. People . . . [205] spread it about, saying: "How can these recluses, sons of the Sakyans, ease themselves and spit in the water, like householders who enjoy pleasures of the senses?" Monks heard these people who . . . spread it about. Those who were modest monks . . . spread it about, saying:

"How can this group of six monks . . . in the water?" . . .

"Is it true, as is said, that you, monks, . . . in the water?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How can you, foolish men, . . . in the water? It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

'I will not ease myself or spit in the water,' is a training to be observed."

And thus this rule of training for monks came to be laid down by the lord. || 1 ||

Now at that time ill monks were (too) scrupulous to ease themselves and spit in the water. They told this matter to the lord. Then the lord, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

"I allow, monks, a monk if he is ill, to ease himself and spit in the water. And thus, monks, this rule of training should be set forth:

'I will not ease myself or spit in the water, if not ill,' is a training to be observed."

If one is not ill he should not ease himself or spit in the water. Whoever out of disrespect, if not ill, . . . offence of wrong-doing.

There is no offence if it is unintentional, if he is not

thinking, if he does not know, if he is ill, if done on dry land and he pours[1] water over it, if there are accidents, if he is mad, unhinged, in pain, if he is the first wrongdoer. || 2 || **75** ||

The Seventh Division: that on shoes

Recited, venerable ones, are the rules of training. Concerning them, I ask the venerable ones: I hope that you are quite pure in this matter? And a second time I ask: I hope that you are quite pure in this matter? And a third time I ask: I hope that you are quite pure in this matter? The venerable ones are quite pure in this matter, therefore they are silent; thus do I understand this.

Told are the Rules for Training [**206**]

[1] *ottharati.* See previous note above.

These seven rules, venerable ones, for the deciding of legal questions[1] come up for recitation: for the deciding, for the settlement of legal questions arising from time to time a verdict in the presence of[2] may be given, a verdict of innocence[3] may be given, a verdict of past insanity[4] may be given, it may be carried out on (his) acknowledgement,[5] (there is) the decision of the majority,[6]

[1] *adhikaraṇa*. This passage = *Vin*. iv. 351, and *cf*. *D*. iii. 254, *A*. iv. 144. The four kinds of *adhikaraṇa* are explained at *Vin*. ii. 88 ff., and the ways of settling them at *Vin*. ii. 99 ff. The four are stated merely, in definition of *adhikaraṇa*, at *Vin*. iii. 164 (=*B.D*. i. 282), *Vin*. iv. 126 (=above, p. 6), 238 (=below, p. 206). See also *Vin*. iii. 168, 173. At *A*. i. 99 (=*G.S*. i. 85) a list of monastic duties is given, ending with these seven ways of settling legal questions. For a full exposition of their working and significance, see S. Dutt, *Early Bud. Monachism*, 156 ff.

[2] *saṃmukhāvinaya*. *Vin*. ii. 93 says there must be the presence of the Order, of dhamma, of discipline, and of the persons (disputing). Each of these is then defined. See also *Vin*. ii. 96, 97; *M*. ii. 247.

[3] *sativinaya*. See *Vin*. i. 325, ii. 99; *M*. ii. 247. *Vin. Texts* i. 68, iii. 58 translate by "consciously innocent." Such persons have been "mindful" (*sati*) in their behaviour, they do not remember (*sarati*) having fallen into any offence, therefore they are innocent of the charges brought against them. See also *G.S*. i. 85, n. 7.

[4] *amūḷhavinaya*. See *Vin*. ii. 82, where this decision was made specially for the mad monk Gagga, and *cf*. *Vin*. i. 123. Afterwards (*Vin*. ii. 100) it was formed into a "general rule for every similar case" (*Vin. Texts* iii. 18, n. 2). See also *M*. ii. 248.

[5] *paṭiññāya kāretabbaṃ*. See *Vin*. i. 325, where it is said that to carry out this form of settling legal questions without the accused monk's acknowledgement of his offence is not a legally valid act; and *Vin*. ii. 83, where various official acts, if carried out against a monk without his acknowledgement, are said to give rise to a *dukkaṭa* offence. See *M*. ii. 248, for the way in which a monk should confess (*paṭideseti*) the offence into which he had fallen (*āpattiṃ āpanno*).

[6] *yebhuyyasikā*, or "of a greater number." It is explained at considerable length at *Vin*. ii. 93 ff., and in less detail at *M*. ii. 247, that if monks dwelling in one *āvāsa* are unable to settle legal questions themselves, they may take them to the monks dwelling in another

the decision for specific depravity,[1] the covering up (as) with grass.[2]

Recited, venerable ones, are the seven rules for the deciding of legal questions. Concerning them, I ask the venerable ones: I hope that you are quite pure in this matter? And a second time I ask: I hope that you are quite pure in this matter? And a third time I ask: I hope that you are quite pure in this matter? The venerable ones are quite pure in this matter, therefore they are silent. Thus do I understand this.

Recited, venerable ones, is the occasion, recited are the four rules for offences involving defeat, recited are the thirteen rules for offences entailing a formal meeting of the Order, recited are the thirty rules for offences of expiation involving forfeiture, recited are the ninety-two rules for offences of expiation, recited are the four rules for offences which ought to be confessed, recited are the rules for training, recited are the seven rules for the deciding of legal questions. So much (of the sayings)

āvāsa. At *Vin.* ii. 84, however, this method is apparently not contemplated, for here it is said that if monks are unable to settle a legal question, they are allowed to agree upon an assigner of (voting) tickets, *salākagāhāpaka* (*cf. pattagāhāpaka* at *Vin.* iii. 246 = *B.D.* ii. 122, *q.v.*, n. 1), and then to vote; but nothing is here said about consulting monks living in another *āvāsa*. At *Vin.* ii. 85 ten ways are given for an invalid, and ten for a valid taking of votes, while at *Vin.* ii. 98 f., three methods of taking votes are described.

[1] *tassapāpiyyasikā*, or the "obstinately wrong" (*Vin. Texts* iii. 28 *q.v.*, n. 3). This method of settling a legal question is to be employed when a monk "having denied (an offence) acknowledged it, having acknowledged it denied it, shelved the question by asking others, told a conscious lie," *Vin.* ii. 85, and *cf. Vin.* iv. 1, where Hatthaka is said to have behaved in this way. The right way of carrying out this method of settling a legal question is given at *Vin.* ii. 85, 86, and, rather differently, at *M.* ii. 249. *A.* iv. 347 states the proper practice in regard to a monk against whom these proceedings have been taken.

[2] *tiṇavatthāraka*. The kinds of disputes to be settled by this method and the right procedure for carrying it out, are given at *Vin.* ii. 86 f., and *cf. M.* ii. 250.

of the lord, handed down in clauses,[1] contained in clauses, comes up for recitation every half month. All should train therein in harmony, on friendly terms, without contention.

Told is the Great Analysis [**207**]

[1] *sutta*, here, as elsewhere in *Vin.*, meaning a clause, article, rule. See *B.D.* i. Intr. x, and above, p. 43, n. 5.

BHIKKHUNIVIBHAṄGA

Praise to the lord, the perfected one, the fully enlightened.

DEFEAT (PĀRĀJIKA) I

At that time the enlightened one, the lord, was staying at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Then Sāḷha,[1] Migāra's grandson,[2] became desirous of building a dwelling-house for the Order of nuns. Then Sāḷha, Migāra's grandson, having approached the nuns, spoke thus:

"Ladies, I want to build a dwelling-place for the Order of nuns; give me a nun who is an overseer of repairs."[3]

At that time four sisters had gone forth among the nuns: Nandā, Nandavatī, Sundarīnandā, Thullanandā.[4] Among these, the nun Sundarīnandā[5] had gone forth when she was young; she was beautiful, good to look upon, charming, she was clever, experienced, wise, she was skilled, energetic, she was possessed of consideration for those kinds of things,[6] she was able to build, able to make arrangements.[7] Then the nuns, having chosen the nun Sundarīnandā, gave (her) as overseer of repairs to Sāḷha, Migāra's grandson.

---

[1] Mentioned also at *A*. i. 193 f.

[2] *VA*. 900 says that he was the "grandson of Migāra's mother"—*i.e.*, of Visākhā.

[3] *navakammikā*, a superintendent. *Cf. Vin*. ii. 15 (masc.). Method of entrusting repairs to an overseer, and the qualities he should possess, are given at *Vin*. ii. 160. *Cf.* also *Vin*. ii. 172 f.

[4] *Cf. Vin*. iv. 259.

[5] *Cf. Vin*. iv. 232, 234.

[6] *tatrupāyāya vīmaṃsāya samannāgatā*. *Cf. Vin*. i. 70. *VA*. 900 makes out that she was connected with the investigation or examination of the building or repairs that should be undertaken.

[7] *Cf. Vin*. i. 70.

Now at that time the nun Sundarīnandā constantly went to the dwelling of Sāḷha, Migāra's grandson, saying: "Give a knife, give a hatchet, give an axe, give a spade, give a chisel."[1] And Sāḷha, Migāra's grandson, constantly went to the nunnery to learn what was built and what was not built. These,[2] through constantly seeing (one another), came to be in love. Then Sāḷha, Migāra's grandson, through not getting an opportunity to seduce the nun Sundarīnandā, for this purpose gave a meal for the Order of nuns. Then Sāḷha, Migāra's grandson, having appointed a seat in the refectory, thinking: "Some nuns are senior to the lady Sundarīnandā," appointed a seat to one side, and thinking: "Some are junior," appointed a seat to the other side.[3] He appointed a seat for the nun Sundarīnandā in a concealed place, in a corner, **[211]** so that the nuns who were elders might conclude, "She is sitting with the junior nuns," and the junior nuns might conclude, "She is sitting with the nuns who are elders."

Then Sāḷha, Migāra's grandson, had the time announced to the Order of nuns, saying: "It is time, ladies, the meal is ready." The nun Sundarīnandā, having realised (what was happening), thinking: "Sāḷha, Migāra's grandson, is not benevolent (although) he gave a meal for the Order of nuns; he wants to seduce me. If I go, there will be trouble for me,"[4] ordered her pupil, saying: "Go, bring back almsfood for me, and if anyone asks for me, let it be known that I am ill."

"Very well, lady," the nun answered the nun Sundarīnandā.

At that time Sāḷha, Migāra's grandson, came to be standing outside the porch of the door, asking for the nun Sundarīnandā, saying: "Where, lady, is the lady Sundarīnandā; where, lady, is the lady Sundarīnandā?"

When he had spoken thus, the pupil of the nun Sundarīnandā spoke thus to Sāḷha, Migāra's grandson:

---

[1] *Cf. Vin.* iii. 144.

[2] *I.e.*, Sundarīnandā and Sāḷha.

[3] See rights of seniority in a refectory, given at *Vin.* ii. 274.

[4] *Cf. Vin.* iv. 229 = below, p. 188; iv. 339 = below, p. 404.

"She is ill, sir; I will take back her almsfood." Then Sāḷha, Migāra's grandson, thinking: "This meal which I gave for the sake of the nuns was on purpose for the lady Sundarīnandā," and having commanded the people, having said: "Offer the meal for the Order of nuns," he approached the nunnery.

At that time the nun Sundarīnandā came to be standing outside the porch of the monastery waiting for Sāḷha, Migāra's grandson. Then the nun Sundarīnandā saw Sāḷha, Migāra's grandson, coming from afar; seeing him, having entered the dwelling,[1] having put on her upper robe including over her head,[2] she lay down on a couch. Then Sāḷha, Migāra's grandson, approached the nun Sundarīnandā; having approached, he spoke thus to the nun Sundarīnandā: "What is your discomfort, lady? Why are you lying down?"

"Surely it is this, sir: she who desires is not desired."

"How can I, lady, not desire you? But I did not get an opportunity to seduce you," and filled with desire he came into physical contact[3] with the nun Sundarīnandā, also filled with desire.

Now at that time a nun, weakened by age, her feet affected,[4] came to be sitting down not far from the nun Sundarīnandā. That nun saw Sāḷha, Migāra's grandson, filled with desire, coming into physical contact with the nun Sundarīnandā, (also) filled with desire; seeing them, she looked down upon, criticised, spread it about, saying: "How can the lady Sundarīnandā, filled with desire, consent to physical contact with a male person[5] who is filled with desire?" [212] Then this nun told this matter to the nuns. Those who were modest nuns, contented, conscientious, scrupulous, desirous of training, these looked down upon, criticised, spread it about, saying: "How can the lady Sundarīnandā, filled with desire . . . with a male person who is filled with desire?" Then these nuns told this matter to the

---

[1] *Upassaya*, doubtless meaning *bhikkhuni-upassaya*, nuns' quarters.
[2] *Cf.* Sekhiya, Nos. 23, 67.
[3] *Cf. B.D.* i. 201, n. 3.
[4] *caraṇagilānā.*
[5] *purisapuggala*, see Intr., p. xxv ff.

monks. These monks looked down upon, criticised, spread it about, saying: "How can the nun Sundarīnandā, filled with desire . . . with a male person who is filled with desire?" Then these monks told this matter to the lord. Then the lord, on this occasion, in this connection, having had the Order of monks convened, questioned the monks, saying:

"Is it true, as is said, monks, that the nun Sundarīnandā, filled with desire . . . with a male person filled with desire?"

"It is true, lord," they said.

The enlightened one, the lord, rebuked them, saying:

"It is not fitting, monks, in the nun Sundarīnandā, it is not suitable, it is not becoming, it is unworthy of a recluse, it is not allowable, it is not to be done. How, monks, can the nun Sundarīnandā, filled with desire, consent to physical contact with a male person who is filled with desire? It is not, monks, for pleasing those who are not (yet) pleased, nor for increasing (the number of) those who are pleased, but, monks, it is both for displeasing those who are not (yet) pleased and those who are pleased, and for causing wavering in some."

Then the lord, having in many a figure rebuked the nun Sundarīnandā for her difficulty in supporting[1] herself, for her difficulty in maintaining herself, having spoken in dispraise of great desires, of discontent, of clinging (to the obstructions[2]), of sloth; having in many a figure spoken in praise of ease in supporting oneself, of ease in maintaining oneself, of desiring little, of contentment, of expunging (evil), of punctiliousness, of graciousness, of decreasing (the obstructions),[3] of putting forth energy[4]; having given reasoned talk to the monks on what is fitting, on what is suitable,[5] he addressed the monks, saying:

---

[1] *dubbharatāya*, transld. at *G.S.* iv. 187, "luxury."

[2] *saṅgaṇika*=*kilesasaṁgaṇika* at *VA.* 222; but at *A.* iv. 280, as gregariousness, sociability, it is contrasted with aloofness.

[3] *apacaya*, transld. at *G.S.* iv. 187 "dispersion" (of rebirth).

[4] *Cf. Vin.* iii. 21, 171, and iv. 142. See *B.D.* i. 37, notes.

[5] *Cf. Vin.* iv., p. 120.

"On account of this, monks, I will lay down a rule of training for nuns founded on ten reasons: for the excellence of the Order, for the comfort of the Order, for the restraint of evil-minded nuns, for the ease of well-behaved nuns, for the restraint of cankers belonging to the here and now, for the combating of cankers belonging to other worlds, for pleasing those who are not (yet) pleased, for increasing (the number of) those who are pleased, for establishing what is verily dhamma, for following the rules of restraint.[1] And thus, monks, let the nuns set forth this rule of training:

Whatever nun, filled with desire, should consent to rubbing,[2] or rubbing up against,[2] or taking hold of or touching or pressing against a male person below the collar-bone, above the circle[3] of the knees, if he is filled with desire, she also becomes one who is defeated, she is not in communion, she is one who touches above the circle of the knees."[4] || **1** || **[213]**

Whatever[5] means: she who is an elder or a junior or one of middle standing, this one, on account of relations, on account of birth, on account of name, on account of clan, on account of virtue, on account of the way of living, on account of the field of activity, is called *whatever*.

Nun means: she is a nun because she is a beggar for alms, she is a nun because she submits to walking for alms, she is a nun because she is one who wears the patch-work robes, she is a nun by the designation (of others), a nun because of her acknowledgment, a nun (to whom it was) said, 'Come, nun,' a nun is one ordained by the three goings to a refuge, a nun is auspicious, a nun is the essential, a nun is a learner, a nun is an adept, a nun is ordained by both complete Orders by means of

---

[1] *Cf. Vin.* iii. 21.

[2] On *āmasati* see *B.D.* i. 203, n. 6.

[3] *maṇḍala*, see above, p. 121.

[4] *ubbhajānumaṇḍalikā*. Not explained in the *Old Comy.* *VA.* 901 says, "it is only the name of this one who is defeated, therefore it is not considered in the *Padabhājaniya*."

[5] *Cf. Vin.* iii. 23 (=*B.D.* i. 42).

a (formal) act at which the motion is put and followed by three proclamations, irreversible and fit to stand.[1] In this way is this nun one who is ordained by both complete Orders by means of a (formal) act at which the motion was put and followed by three proclamations, irreversible, fit to stand, and this is how *nun* is to be understood in this case.[2]

Filled with desire[3] means: infatuated, full of desire, physically in love with.

Filled with desire[4] means: infatuated, full of desire, physically in love with.[5]

A male person means: a human man, not a yakkha, not a departed one, not an animal; he is learned, competent[6] to come into physical contact.

Below the collar-bone means: below the collar-bone.[7]

Above the circle of the knees means: above the circle of the knees.[8]

Rubbing means: merely rubbed.[9]

Rubbing up against means: moving from here and there.[9]

Taking hold of means: merely taken hold of.[9]

Touching means: merely contact.[9]

Or should consent to pressing against means: having taken hold of a limb she consents to pressing against.

She also means: she is so called in reference to the preceding.[10]

Becomes one who is defeated means: as a man with his head cut off cannot become one to live by attaching it to his body, so a nun, filled with desire, consenting to

---

[1] *akuppa ṭhānâraha;* probably meaning that the formal act should not be re-opened for discussion.

[2] *Cf. Vin.* iii. 24 (=*B.D.* i. 42).

[3] Feminine.

[4] Masculine.

[5] =*Vin.* iii. 121, 128 in definition of *otiṇṇa*, affected by desire.

[6] *Cf.* definition of "woman" at *Vin.* iii. 128, 192.

[7] *adhakkhakan ti heṭṭhakkhakaṃ.*

[8] *ubbhajānumaṇḍalan ti uparijānumaṇḍalaṃ.*

[9] =*Vin.* iii. 121.

[10] *VA.* 901 says, in reference to the group of the four Pārājikas (set forth in the Monks' Vibhaṅga, but to be observed by nuns also see Intr. p. xxxii).

rubbing or to rubbing up against or to taking hold of or to touching or to pressing a man who is filled with desire below the collar-bone, above the circle of the knees, becomes one who is not a recluse, not a daughter of the Sakyans; therefore she is called, *she becomes one who is defeated.*[1]

Is not in communion means: communion is called one (formal) act, one recital, an equal training; this is called communion. If it is not together with her, she is therefore called *not in communion.*[2] || 1 ||

If both are filled with desire (and) she rubs the body[3] below the collar-bone, above the circle of the knees with the body, there is an offence involving defeat. If she rubs something attached to the body with the body, there is a grave offence. If she rubs the body with something attached to the body, there is a grave offence. If she rubs something attached to the body with something attached to the body, there is an offence of wrong-doing. If she rubs the body with something that may be cast, [214] there is an offence of wrong-doing. If she rubs something attached to the body with something that may be cast, there is an offence of wrong-doing. If she rubs something that may be cast with something that may be cast, there is an offence of wrong-doing.

If she rubs the body above the collar-bone, below the circle of the knees with the body, there is a grave offence. If she rubs something attached to the body with the body, there is an offence of wrong-doing. If she rubs the body with something attached to the body, there is an offence of wrong-doing. If she rubs something attached to the body with something attached to the body, there is an offence of wrong-doing. If she rubs the body with something that may be cast, there is an offence of wrong-doing. If she rubs something attached to the body with something that may be cast, there is an

[1] *Cf. Vin.* i. 96, iii. 28.
[2] *Cf. Vin.* iii. 28.
[3] *Cf. Vin.* iii. 123 *ff.*

offence of wrong-doing. If she rubs something that may be cast with something that may be cast, there is an offence of wrong-doing.

If one is filled with desire, and she rubs the body below the collar-bone, above the circle of the knees with the body, there is a grave offence. If she rubs the body with something attached to the body . . . If she rubs something that may be cast with something that may be cast, there is an offence of wrong-doing.

If she rubs the body above the collar-bone, below the circle of the knees with the body, there is an offence of wrong-doing. If she rubs something attached to the body with the body . . . If she rubs something that may be cast with something that may be cast, there is an offence of wrong-doing.

If both are filled with desire, and she rubs the body of a yakkha or of a departed one or of a eunuch or of an animal in human form, below the collar-bone, above the circle of the knees with the body, there is a grave offence. If she rubs something attached to the body with the body . . . If she rubs something that may be cast with something that may be cast, there is an offence of wrong-doing.

If she rubs the body above the collar-bone, below the circle of the knees, with the body, there is an offence of wrong-doing. If she rubs something attached to the body with the body . . . If she rubs something that may be cast with something that may be cast, there is an offence of wrong-doing.

If one is filled with desire, and she rubs the body below the collar-bone, above the circle of the knees with the body, there is an offence of wrong-doing. If she rubs something attached to the body with the body . . . If she rubs something that may be cast with something that may be cast, there is an offence of wrong-doing.

If she rubs the body above the collar-bone, below the circle of the knees with the body, there is an offence of wrong-doing. If she rubs something attached to the body with the body . . . If she rubs something that

may be cast with something that may be cast, there is an offence of wrong-doing. || 2 ||

There is no offence if it is unintentional; if she is not thinking; if she does not know; if she does not consent; if she is mad, if her mind is unhinged, if she is in pain, if she is the first wrong-doer.[1] || 3 || **2** ||

Told is the First Offence involving Defeat in the

Nuns' Analysis [**215**]

---

[1] *Cf. Vin.* iii. 126.

DEFEAT (PĀRĀJIKA) II

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Sundarīnandā became pregnant by Sāḷha, Migāra's grandson. Until the embryo quickened she concealed it; when the embryo was matured, having left the Order, she gave birth. Nuns spoke thus to the nun Thullanandā: "Lady, Sundarīnandā not long after leaving the Order gave birth. We wonder if she was pregnant when she was a nun?"

"Yes, ladies."

"But how is it that you, lady, knowing that a nun had fallen into a matter involving defeat,[1] neither reproved her yourself, nor spoke to a group?"

"Whatever is blame for her, that is blame for me; whatever is disgrace for her, that is disgrace for me; whatever is dishonour for her, that is dishonour for me; whatever is loss for her, that is loss for me. How can I, ladies, speak to others of my own blame, my own disgrace, my own dishonour, my own loss?"

Those who were modest nuns looked down upon, criticised, spread it about, saying: "How can the lady Thullanandā, knowing that a nun had fallen into a matter involving defeat, neither reprove her herself, nor speak to a group?" Then these nuns told this matter to the monks. The monks told this matter to the lord. Then the lord, on this occasion, in this connection, having had the Order of monks convened, having given reasoned talk, questioned the monks, saying:

"Is it true, as is said, monks, that the nun Thullanandā, knowing that a nun . . . neither reproved her herself, nor spoke to a group?"

---

[1] As by Pār. I, having physical contact with a man.

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can the nun Thullanandā, knowing that a nun . . . neither reprove her herself, nor speak to a group? It is not, monks, for pleasing those who are not (yet) pleased . . . And thus, monks, let the nuns set forth this rule of training:

"Whatever nun, knowing that a nun has fallen into a matter involving defeat, should neither herself reprove her, nor speak to a group, but when she may be remaining or deceased or expelled or withdrawn,[1] should afterwards speak thus: 'Ladies, before I knew this nun, she was a sister like this and like that,' [216] and should neither herself reprove her nor should speak to a group, she also becomes one who is defeated, she is not in communion, she is one who conceals a fault."[2] || 1 ||

Whatever means: she who . . .

Nun means: . . . nun is to be understood in this case.

She knows means: either she knows by herself or others tell her or she[3] tells (her).

Has fallen into a matter involving defeat means: of the eight offences involving defeat[4] (she) has fallen into a certain offence involving defeat.

Should neither herself[5] *reprove her* means: should neither herself[5] reprimand her.

Nor should speak to a group means: nor should speak to other nuns.

---

[1] *avasaṭā*. See *Old Comy.* below. *C.P.D.* gives "having entered, having arrived"; *P.E.D.* "withdrawn, gone away, one who has left a community and gone over to another sect."

[2] *vajjapaṭicchādikā*, not expl. in the *Old Comy.* *VA.* 903 says it is merely the name of this Pārājika offence. *Cf.* Monks' Pāc. LXIV.

[3] *I.e.*, the nun who has committed the Pārājika offence, *VA.* 903. *Cf. Vin.* iii. 265 = *B.D.* ii. 161.

[4] *VA.* 903 says, a certain one of the four in common with monks and of the four not in common with monks. The nuns had to observe the Pārājika of the Bhikkhu-pātimokkha, as well as their own.

[5] *attanā . . . sayaṃ.*

But when she may be remaining or deceased means: Remaining means she is called remaining in her own characteristic.[1] *Deceased* means she is called one who has passed away. *Expelled* means she herself comes to be leaving the Order or she is expelled by others. *Withdrawn* means she is called one who has gone over to the fold of a sect.[2]

Should afterwards speak thus: 'Ladies, before I knew this nun, she was a sister like this and like that,' and should neither herself reprove her means: should neither herself reprimand her; *nor speak to a group* means: nor should speak to other nuns.

She also means: she is so called in reference to the former.

Becomes one who is defeated means: as a withered leaf freed from the stalk cannot become green again,[3] so a nun, knowing that a nun has fallen into a matter involving defeat (and) thinking, 'I will neither myself reprove her, nor speak to a group,' in throwing off the responsibility,[4] becomes one who is not a recluse, not a daughter of the Sakyans; therefore she is called, *she becomes one who is defeated.*

Is not in communion means: communion . . . is therefore called *not in communion.* || 1 ||

There is no offence if she does not speak, thinking: 'There will come to be quarrel or dispute or strife or contention for the Order'; if she does not speak, thinking: 'There will come to be a schism in the Order or dissension in the Order'[5]; if she does not speak, thinking:

[1] *ṭhitā nāma saliṅge ṭhitā vuccati.*

[2] *titthāyatanaṃ saṃkantā.* *Cf. Vin.* i. 60, 69, referring to one who, formerly a member of another sect, *titthiya*, has gone back to it; *Vin.* ii. 279, where it is laid down that nuns who have joined the *titthiyas*, coming back to the Order of nuns, are not to be ordained again. *Titthāyatana* occurs at *M.* i. 483, *A.* i. 173, *Dhs.* 381, 1003. See *Bud. Psych. Ethics*, 2nd. edn. p. 93, n. 9, and Ledi Sadaw, *J.P.T.S.* 1913, p. 117-8.

[3] *Cf. Vin.* i. 96, iii. 47.

[4] *Cf. B.D.* i. 82.

[5] =*Vin.* iv. 37, 128, 153.

'This one, harsh, rough, will bring[1] danger to life or danger to the Brahma-life'; if she does not speak not seeing other suitable nuns; if she does not speak (though) not desiring to conceal; if she does not speak, thinking: 'It will be evident from her own action'; if she is mad, if she is the first wrong-doer.[2] || 2 || **2** ||

Told is the Second Offence involving Defeat [**217**]

[1] *karissati*, lit. will do or make.
[2] *Cf. Vin.* iv. 128=above, p. 9.

DEFEAT (PĀRĀJIKA) III

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā imitated the monk Ariṭṭha who had formerly been a vulture-trainer,[1] and who was suspended by a complete Order.[2] Those who were modest nuns . . . spread it about, saying:

"How can the lady Thullanandā imitate the monk . . . suspended by a complete Order?" . . .

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can the nun Thullanandā imitate the monk . . . suspended by a complete Order? It is not, monks, for pleasing those who are not (yet) pleased . . . And thus, monks, let the nuns set forth this rule of training:

Whatever nun should imitate him—a monk suspended by a complete Order, one who is disrespectful towards, who does not make amends towards,[3] one who is unfriendly towards[4] the rule,[5] the discipline, the teacher's instruction—that nun should be spoken to thus by the nuns: 'Lady, this monk, suspended by a complete Order, is disrespectful towards, he does not make amends towards, he is unfriendly towards the rule, the discipline, the teacher's instruction. Do not imitate this monk, lady.' And if this nun, being spoken to thus by

---

[1] See Monks' Pāc. LXVIII, LXIX.

[2] See Monks' Pāc. LXIX.

[3] *apaṭikāra*. *Cf. Vin.* i. 97, *appaṭikamma* and *paṭikaroti* used with *āpatti*, an offence. Also *A.* ii. 241 ff., *yathādhammaṃ paṭikarissati*, he (or she) will make amends according to the rule, for having fallen into a *pārājika*, *saṃghādisesa*, *pācittiya* or *pāṭidesaniya(ka)* offence (*dhamma*). *Paṭikaroti* is also "to confess."

[4] *akatasahāya*. *C.P.D.*'s "who has not taken an advocate" cannot be accepted here.

[5] *dhamma*.

these nuns, should persist as before, that nun should be admonished by the nuns up to the third time for giving up this (course). If, being admonished up to the third time, she should give it up, that is good. But if she should not give it up, she also becomes one who is defeated, she is not in communion, she is an imitator of one who is suspended."[1] || 1 ||

Whatever means: . . . nun is to be understood in this case.

Complete Order means: belonging to the same communion, staying within the same boundary.[2]

Suspended means: suspended for not seeing or for not making amends for or for not giving up an offence.[3]

Towards the rule, the discipline means: towards whatever is the rule, whatever is the discipline.[3]

Towards the teacher's instruction means: towards the conqueror's instruction, the enlightened one's instruction.[3]

Disrespectful means: he does not heed an Order or a group or an individual or a (formal) act.

Does not make amends towards means: he is suspended, not restored.[4] [218]

Unfriendly towards means: monks belonging to the same communion are called friends. He who is not together with these is therefore called unfriendly.

Should imitate him means: if he becomes one of such views, of such indulgence, of such pleasures, she too becomes one of those views, of that indulgence, of those pleasures.

That nun means: whatever nun is an imitator of one who is suspended.

By the nuns[5] means: by other nuns: these see, these

[1] As in Monks' Pāc. LXVIII, this is more like Saṅghâdisesa method and material than Pārājika.

[2] =above, p. 65, below, p. 193, and *Vin.* iii. 173.

[3] =below, p. 193.

[4] =above, p. 28, in definition of *akaṭânudhamma*, "has not acted according to the rule."

[5] *Cf. Vin.* iii. 178 f., 185.

hear; she should be told by these saying: 'Lady, this monk, suspended by a complete Order, . . . do not imitate this monk, lady.' And a second time she should be told . . . And a third time she should be told . . . If she gives it up, that is good; if she does not give it up, there is an offence of wrong-doing. If, having heard, they do not speak, there is an offence of wrong-doing. That nun, having been pulled into the midst of the Order, should be told: 'Lady, this monk, suspended by a complete Order, . . . do not imitate this monk, lady.' And a second time . . . And a third time she should be told . . . If she gives it up, that is good; if she does not give it up, there is an offence of wrong-doing.

That nun should be admonished. And thus, monks, should she be admonished: the Order should be informed by an experienced, competent nun, saying: 'Ladies, let the Order listen to me. This nun so and so imitated a monk suspended by a complete Order, one who is disrespectful towards, who does not make amends towards, who is unfriendly towards the rule, the discipline, the teacher's instruction. She does not give up this course. If it seems right to the Order, let the Order admonish the nun so and so in order that she may give up this course. This is the motion. Ladies, let the Order listen to me. This nun so and so . . . She does not give up this course. The Order admonishes the nun so and so in order that she may give up this course. If the admonishing of the nun so and so in order that she may give up this course is pleasing to the ladies, let them be silent; if it is not pleasing, then you should speak. And a second time I speak forth this matter. . . . And a third time I speak forth this matter. . . . The nun so and so is admonished by the Order for giving up this course. It is pleasing to the Order. . . . So do I understand this.'

As a result of the motion there is an offence of wrong-doing; as a result of two proclamations there are grave offences; at the end of the proclamations, there is an offence involving defeat.

She also means: she is so called in reference to the former.

She becomes one who is defeated means: as a flat stone broken in half cannot be put together again,[1] so a nun, being admonished up to the third time, [219] not giving it up, becomes one who is not a (true) recluse, not a daughter of the Sakyans; therefore she is called *she becomes one who is defeated.*

Not in communion means: communion . . . is therefore called *not in communion.* || 1 ||

If she thinks that it is a legally valid act when it is a legally valid act (and) does not give it up, there is an offence involving defeat. If she is in doubt as to whether it is a legally valid act (and) does not give it up, there is an offence involving defeat. If she thinks that it is not a legally valid act when it is a legally valid act (and) does not give it up, there is an offence involving defeat. If she thinks that it is a legally valid act when it is not a legally valid act, there is an offence of wrong-doing. If she is in doubt as to whether it is not a legally valid act, there is an offence of wrong-doing. If she thinks that it is not a legally valid act when it is not a legally valid act, there is an offence of wrong-doing.[2] || 2 ||

There is no offence if she is not admonished; if she gives it up, if she is mad, if she is the first wrong-doer.[3] || 3 || **2** ||

Told is the Third Offence involving Defeat

[1] *Cf. Vin.* i. 97, iii. 74.

[2] *Cf. Vin.* iii. 174, 177, 179, 186; iv. 136, where last clause of || 2 || ends *anāpatti* instead of, as on these other occasions, *āpatti dukkaṭassa.*

DEFEAT (PĀRĀJIKA) IV

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six nuns, filled with desire, for the sake of following what was verily not the rule,[1] consented to taking hold of the hand of a male person who was filled with desire, and they consented to taking hold of the edge of (his) outer robe, and they stood and they talked and they went to a rendezvous and they consented to a man's approaching (them) and they entered into a covered place and they disposed the body for such a purpose.[2] Those who were modest nuns . . . spread it about, saying:

"How can the group of six nuns, filled with desire, for the sake of following what is verily not the rule, consent to . . . and stand and talk and go to a rendezvous . . . and enter . . . and dispose . . . ?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can the group of six nuns . . . consent to . . . dispose the body for such a purpose? It is not, monks, for pleasing those who are not (yet) pleased . . . And thus, monks, let the nuns set forth this rule of training:

Whatever nun, filled with desire, for the sake of following what is verily not the rule, should consent to taking hold of the hand of a male person who is filled with desire or should consent to taking hold of the edge of (his) outer cloak or should stand or should talk or should go to a rendezvous [220] or should consent to a man's approaching (her) or should enter into a covered place or should dispose the body for such a purpose, she

---

[1] *asaddhamma—i.e.*, Defeat I. *VA.* 904 calls *asaddhamma* "physical contact, not sexual intercourse." Not explained in *Old Comy.*

[2] *kāyaṃ pi tadatthāya upasaṃharanti.*

also becomes one who is defeated, she is not in communion, she is a doer of eight things."[1]

Whatever means: . . . nun is to be understood in this case.

Filled with desire means: infatuated, full of desire, physically in love with.[2]

Filled with desire means: infatuated, full of desire, physically in love with.[2]

A male person means: a human man, not a yakkha, not a departed one, not an animal; he is learned, competent to come into physical contact.[2]

Should consent to taking hold of the hand means: *hand* means, going up from the tip of the nail as far as the elbow.[3] If for the sake of following what is verily not the rule, she consents to taking hold below the collar-bone, above the circles of the knees, there is a grave offence.

Or should consent to taking hold of the edge of (his) outer cloak means: if for the sake of following what is verily not the rule, she consents to take hold of what he is clothed in[4] or of what he has put on,[5] there is a grave offence.

Or should stand means: if for the sake of following what is verily not the rule, she stands within the reach of a man's hand, there is a grave offence.

Or should talk means: if for the sake of following what is verily not the rule, she talks standing within the reach of a man's hand, there is a grave offence.

Or should go to a rendezvous means: if for the sake of following what is verily not the rule, she, being told by a man, 'Come to such and such a place,' goes (there), for every step there is an offence of wrong-doing. In merely approaching the reach of a man's hand, there is a grave offence.

Or should consent to a man's approaching means: if

---

[1] *aṭṭhavatthukā*, not explained in the *Old Comy.*, but it means the eight actions here referred to. [2] =above, p. 161.

[3] = *Vin.* iii. 121 (*B.D.* i. 203). [4] *nivattha*, referring to his inner robe.

[5] *pāruta*, referring to his upper robe and outer cloak.

for the sake of following what is verily not the rule, she consents to a man's approaching, there is an offence of wrong-doing. In merely approaching a reach of his hand, there is a grave offence.

Or should enter into a covered place means: if for the sake of following what is verily not the rule, in merely entering any concealed place whatever, there is a grave offence.

Or should dispose the body for such a purpose means: if for the sake of following what is verily not the rule, standing within the reach of a man's hand, she disposes the body, there is a grave offence.

She also means: she is so called in reference to the former.

She becomes one who is defeated means: as a palmyra tree cut off at the crown cannot become one for new growth,[1] so a nun, [221] completing[2] the eight courses,[3] becomes one who is not a (true) recluse, not a daughter of the Sakyans; therefore she is called *she becomes one who is defeated.*

Not in communion means: communion . . . is therefore called *not in communion.* || 1 ||

There is no offence if it is not intentional; if she is not thinking; if she does not know; if she does not consent; if she is mad, her mind unhinged, afflicted with pain, if she is the first wrong-doer. || 2 || 2 ||

Told is the Fourth Offence involving Defeat

Recited, ladies, are the eight offences[4] involving defeat; a nun having fallen into one or other of these does not receive communion together with the nuns;

---

[1] = *Vin.* i. 97, iii. 92.

[2] *paripūrentī*, accomplishing.

[3] *vatthu*, mode or course—*i.e.*, the eight above specified.

[4] According to *VA*. 906, four laid down for monks which are also to be followed by nuns, and these (above) four for nuns only; thus eight Pārājika rules are recited for the ladies at the joint recital of the Pātimokkha. See Intr., p. xxxii.

as before, so after, she becomes one who is defeated, she is not in communion. Concerning them, I ask the ladies: I hope that you are quite pure in this matter? And a second time I ask: I hope that you are quite pure in this matter? And a third time I ask: I hope that you are quite pure in this matter? The ladies are quite pure in this matter, therefore they are silent; thus do I understand this.[1]

Told is the Portion on Defeat [**222**]

[1] *Cf Vin.* iii. 109 = *B.D.* i. 190.

[These seventeen[1] matters, ladies, involving a Formal Meeting of the Order came up for recitation.]

FORMAL MEETING (SAṄGHÂDISESA) I

AT one time the enlightened one, the lord, was staying at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a certain lay-follower, having given a store-room[2] to an Order of nuns, passed away. He had two sons, one of no faith, not believing,[3] the other with faith, believing. Then he of no faith, not believing, spoke thus to him with faith, believing: "The store-room is ours, let us deal it out."[4] When he had spoken thus, the one with faith, believing, spoke thus to him of no faith, not believing: "Do not, sir, speak thus; it was given to the Order of nuns by our father." And a second time he of no faith, not believing, spoke thus to him with faith, believing: "The store-room is ours, let us deal it out." Then the one with faith, believing, spoke thus to him of no faith, not believing: "Do not, sir, speak thus; it was given to the Order of nuns by our father." And a third time he of no faith . . . " . . . let us deal it out." Then the one with faith, believing, thinking, "If it became mine, I also would give it to an Order of nuns," spoke thus to the one of no faith, not believing: "Let us deal it out." Then that store-room being dealt out by these,

---

[1] Ten are given in this section; but seven are the same as those already given in the Saṅghâdisesas for monks; see below, p. 212, n. 1, and Intr., p. xxxiii.

[2] *uddosita* = *bhaṇḍasālā* (*VA*. 906). *Uddosita* is sometimes a stable; *cf. Vin.* iii. 200, and *Vin. Texts* iii. 363 n. 2. At *Vin.* ii. 278 *uddosita* is "allowed," a lay-follower again being recorded to give one to an Order of nuns.

[3] *appasanna*, or not pleased (with the master's teaching).

[4] *bhājāma*; Sinh. edn. reads *bhājema*.

fell to[1] him of no faith, not believing. Then the one of no faith, not believing, having approached the nuns, spoke thus: "You must depart, ladies, the store-room is ours." When he had spoken thus, the nun Thullanandā spoke thus to that man:

"Do not, sir, speak thus; the store-room was given to the Order of nuns by your father."

Saying: "Was it given[2] (or) not given?" they asked the chief ministers of justice. The chief ministers spoke thus:

"Who knows, ladies, if it was given to the Order of nuns?" When they had spoken thus, the nun Thullanandā spoke thus to these chief ministers: [223]

"But, masters, was not the gift seen or heard of by you as it was being given, eye-witnesses having been arranged?" Then the chief ministers, saying: "What the lady says is true," made over the store-room to the Order of nuns. Then that man, defeated, looked down upon, criticised, spread it about, saying:

"These shaven-headed (women) are not (true) recluses, they are strumpets.[3] How can they have the store-room taken away from us?" The nun Thullanandā told this matter to the chief ministers. The chief ministers had that man punished.[4] Then that man, punished,[5] having had a sleeping-place made for Naked Ascetics not far from the nunnery, instigated the Naked Ascetics, saying: "Talk down[6] these nuns." The nun Thullanandā told this matter to the chief ministers. The chief ministers had that man fettered. People looked down upon, criticised, spread it about, saying: "How can these nuns have a store-room taken away (from him) and secondly have him punished and

[1] *pāpuṇāti*, to reach, attain, arrive at, to obtain to.

[2] Square brackets in text, but Sinh. edn. reads *dinno na dinno*.

[3] *Cf.* below, pp. 257, 275. The word translated as "strumpets" is *bandhakiniyo; cf. Jā.* v. 425.

[4] *daṇḍāpesum*, perhaps beaten with a stick.

[5] *daṇḍika*.

[6] *accāvadatha*. *VA.* 906 says *atikkamitvā vadatha, akkosatha*, having surpassed them, talk, swear at them.

thirdly have him fettered? Now they will have him killed."

Nuns heard these people as they . . . spread it about. Those who were modest nuns . . . spread it about, saying: "How can the lady Thullanandā be one who speaks in envy?"[1] Then these nuns told this matter to the monks. . . .

"Is it true, as is said, monks, that the nun Thullanandā is one who speaks in envy?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can the nun Thullanandā be one who speaks in envy? It is not, monks, for pleasing those who are not (yet) pleased . . . And thus, monks, let the nuns set forth this rule of training:

Whatever nun should be one who speaks in envy concerning a householder or a householder's sons (or brothers[2]) or a slave or a workman[3] and even concerning a wanderer who is a recluse,[4] that nun has fallen into a matter that is an offence at once,[5] entailing a formal meeting of the Order involving being sent away."[6] || 1 ||

Whatever means: . . . nun is to be understood in this case.

One who speaks in envy means: she is called a bringer of law-suits.[7]

Householder means: he who lives in a house.[8]

Householder's sons (or brothers) means: whoever are sons and brothers.[9]

---

[1] *ussayavādikā*. [2] See *Old Comy.* below.

[3] *kammakāra*, or servant.

[4] *samaṇaparibbājaka*.

[5] *paṭhamāpattikaṃ*, which in Bhikkhunī-Saṅghâdisesas I-VI is in opposition to *yāvatatiyaka*, that which is not an offence until a nun has been admonished up to the third time (see Formal Meeting VII-X). *Cf. Vin.* iii. 186 (=*B.D.* i. 328).

[6] *nissāraṇīyaṃ saṅghâdisesaṃ*; *cf.* the similar construction, *nissaggiyaṃ pācittiyaṃ*, and see Intr., p. xxxvi.

[7] *aṭṭakārikā*, a maker of law-suits, cases, causes.

[8] *Cf. B.D.* ii. 47, 55, 148.

[9] *yo koci puttabhātaro*.

Slave means: born within, bought for money, taken in a raid.[1]

Workman[2] means: a hireling, a worker.[3]

Wanderer who is a recluse means: setting aside monk and nun and probationer and novice and female novice, he who is endowed with (the status of) wanderer.[4] [224]

If she thinks, "I will bring a law-suit," or looks about for a companion or goes herself,[5] there is an offence of wrong-doing. If she announces it to one (person), there is an offence of wrong-doing. If she announces it to a second, there is a grave offence. At the end of the law-suit, there is an offence entailing a formal meeting of the Order.

An offence at once means: she falls through transgression of a course,[6] not after admonition.[7]

Involving being sent away means: she is caused to be sent away from the Order.[8]

Offence entailing a formal meeting of the Order means: the Order inflicts the *mānatta* discipline on account of her offence, it sends back to the beginning, it rehabilitates; it is not several (nuns), it is not one nun, therefore it is called an offence entailing a formal meeting of the Order. A synonym for this class of offence is (formal)

---

[1] =*MA.* iii. 8. These three are explained at *VA.* 361; four "slaves" mentioned at *Nd.* i. 11; *cf. DA.* i. 168, 300. The last two, *dhanakkīta* and *karamarānīta* (fem.) come into the description of the ten kinds of wife at *Vin.* iii. 140.

[2] *Cf. MA.* iii. 8, *DA.* 300.

[3] *āhataka*, "one who is beaten," so *P.E.D.*

[4] *Cf. Vin.* iv. 92, 285.

[5] *Cf. Vin.* iii. 47 (=*B.D.* i. 76). Above it means, according to *VA.* 907, if she looks about for a witness or friend; and if standing where there is a nunnery, or alms-road, she thinks, "I will bring a law-suit," going from there to the magistrates, there is an offence of wrong-doing for every step that she takes.

[6] *saha vatthujjhācārā.*

[7] *Cf.* below, p. 203.

[8] *saṃghamhā nissāriyati*, explained by *VA.* 908 as *saṃghato nissāreti.* The *-sār-* is causative, "she is made or caused to be sent away." See Intr., p. xxxvi.

act, therefore again it is called an offence entailing a formal meeting of the Order.[1] || 1 ||

There is no offence if she goes being dragged along by people; if she asks for protection; if she explains without reference (to a particular person); if she is mad, if she is the first wrong-doer. || 2 || **2** ||

---

[1] *Cf. Vin.* iii. 112 (*B.D.* i. 196).

FORMAL MEETING (SAṄGHÂDISESA) II

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time in Vesālī, the wife of a certain Licchavi came to be an adulteress. Then that Licchavi spoke thus to that woman: "Please desist, else will we do you harm." But being spoken to thus, she paid no heed. Now at that time a group of Licchavis were assembled in Vesālī on some business. Then that Licchavi spoke thus to those Licchavis: "Let the masters allow me power over one woman."[1]

"What is her name?"

"My wife commits adultery, I will kill her."

"Take your right,"[2] they said.

Then that woman heard: "My husband wants to kill me," and taking precious belongings, having gone to Sāvatthī, having approached members of other sects, she asked for the going forth.[3] The members of other sects did not wish to let her go forth.[4] Having approached nuns, she asked for the going forth. Neither did the nuns wish to let her go forth. Having approached the nun Thullanandā, having shown (her) the belongings, she asked for the going forth. The nun Thullanandā, having taken the belongings, let her go forth. Then that Licchavi, searching for that woman, having gone to Sāvatthī, seeing her gone forth among the nuns, approached King Pasenadi of Kosala; [**225**] having approached, he spoke thus to King Pasenadi of Kosala: "Sire, my wife, taking precious belongings, has reached Sāvatthī; let the king[5] allow me power over her."

"Well now, good sir, having examined[6] (her), explain."

"Sire, she was seen gone forth among the nuns."

"If, good sir, she has gone forth among the nuns,

---

[1] *ekaṃ me ayyo itthiṃ anujānātha.* [2] *jānāhi.*
[3] *pabbajjaṃ yāci.* [4] *pabbājetuṃ.* [5] *devo.* [6] *vicinitvā.*

there is nothing to do against her.[1] Well preached by the lord is dhamma; let her lead the Brahma-life for the utter ending of ill."[2]

Then that Licchavi, looked down upon, criticised, spread it about, saying: "How can these nuns let a woman thief go forth?"[3]

Nuns heard that Licchavi who . . . spread it about. Those who were modest nuns . . . spread it about, saying: "How can the lady Thullanandā let a woman thief go forth?" Then these nuns told this matter to the monks. . . .

"Is it true, as is said, monks, that the nun Thullanandā let a thief go forth?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can the nun Thullanandā let a woman thief go forth? It is not, monks, for pleasing those who are not (yet) pleased . . . let the nuns set forth this rule of training:

Whatever nun should knowingly receive[4] a woman thief found to merit death,[5] without having obtained permission[6] from a king or an Order or a group[7] or a guild[8] or a company,[9] unless she is allowable,[10] that nun

---

[1] *na sā labbhā kiñci kātuṃ*, she is not a receiver of anything there is to do.

[2] *Cf. Vin.* i. 74-75.

[3] The Licchavi appears to lose sight of his wife's original sin in his effort to recover the property.

[4] *vuṭṭhāpeti*; *cf.* below, p. 361, and Intr., p. xlv ff.

[5] *vajjhā*.

[6] *anapaloketvā*, explained by *anāpucchā*, *Old Comy.* below, and *anāpucchitvā* at *VA.* 910.

[7] *VA.* 910 makes out that this means a group of wrestlers and so on. But, preceded by *saṃgha*, it might have the usual *Vin.* meaning of a group (of two to four monks or nuns). On the other hand, it is followed by two words that have no religious significance, and which denote associations of people "in the world."

[8] *pūga=dhammapūga*, "a guild under dhamma" (?), *VA.* 910. Probably a guild governed by some rule or law.

[9] *seṇi*, a corporation, company or guild of artisans or traders following the same business or dealing in the same articles. *VA.* 910 says here it is a *seṇi* of perfumers, of cloth merchants. Number given as eighteen at *Jā.* vi. 22.

[10] *kappā.*

also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away." || 1 ||

Whatever means: . . . nun is to be understood.

She knows means: either she knows by herself or others tell her or she tells her.

Woman thief[1] means: she who takes by means of theft (anything) having the value of five *māsakas* or more than five *māsakas* that has not been given—she is called a woman thief.

To merit death means: having done that for which she is condemned to death.

Found[2] means: she becomes known[3] by other people, thinking, 'This one merits death.'

Without having obtained permission means: not asking (for permission).[4]

King means: where a king governs,[5] the king's permission should be obtained.[6]

Order means: it is called an Order of nuns; the permission of the Order of nuns should be obtained.

Group means: where a group governs, the group's permission should be obtained.

Company means: where a company governs, the company's permission should be obtained. [226]

Unless she is allowable means: having set aside one who is allowable. *Allowable* means: there are two who are allowable: either she who has gone forth among members of other sects, or she who has gone forth among other nuns.[7]

If she thinks, "I will receive one, unless she is allowable," and looks about for a group or for a female teacher or for a bowl or for a robe or if she determines a

---

[1] Here fem. = *Vin.* iii. 47 (masc.). [2] *viditā.*

[3] *ñātā.* [4] = below, p. 360.

[5] *anusāsati*, to govern, rule, advise, give instruction.

[6] *rājā apaloketabbo*, or "the king should be asked for permission." But in spite of this grammatical construction, I think the two words, *apaloketi* and *āpucchati*, should be differently rendered.

[7] These may be ordained without asking for permission.

boundary,[1] there is an offence of wrong-doing. As a result of the motion, there is an offence of wrong-doing. As a result of two proclamations, there are grave offences. At the end of the proclamations, there is an offence involving a formal meeting of the Order for the female preceptor, an offence of wrong-doing for the group and for the female teacher.[2]

She also means: she is so called in reference to the former.

Offence at once means: . . . therefore again it is called an offence entailing a formal meeting of the Order. || 1 ||

If she thinks that she is a thief when she is a thief (and) receives her, unless she is allowable, there is an offence entailing a formal meeting of the Order. If she is in doubt . . . offence of wrong-doing. If she thinks that she is not a thief when she is a thief . . . no offence. If she thinks that she is a thief when she is not a thief, there is an offence of wrong-doing. If she is in doubt as to whether she is not a thief, there is an offence of wrong-doing. If she thinks that she is not a thief when she is not a thief, there is no offence. || 2 ||

There is no offence if she receives her, not knowing; if she receives one, she having obtained permission; if she receives one who is made allowable; if she is mad, if she is the first wrong-doer. || 3 || **2** ||

---

[1] See *Vin.* i. 106 for prescribed method of determining a boundary.

[2] With this passage, *cf.* above, p. 13, and below, p. 362.

FORMAL MEETING (SAṄGHÂDISESA) III

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a nun who was a pupil of Bhaddā Kāpilānī,[1] having quarrelled with nuns, went to a family of (her) relations[2] in a village. Bhaddā Kāpilānī, not seeing that nun, asked the nuns, saying: "Where is so and so? She is not to be seen."

"Lady, she is not to be seen (because) she has quarrelled with nuns."

"My dears,[3] a family of her relations are in such and such a village; having gone there, look for her."

The nuns, having gone there, having seen that nun, spoke thus: "Why did you, lady, come alone? We hope that you were not violated?"

"I was not violated, ladies," she said. Those who were modest nuns . . . spread it about, saying: "How can a nun go among villages[4] alone?" . . .

"Is it true, as is said, monks, that a nun went among villages alone?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, [227] can a nun go among villages alone? It is not, monks, for pleasing those who are not (yet) pleased . . . let the nuns set forth this rule of training:

---

[1] A pupil (or pupils) of hers mentioned also at *Vin.* iv. 268 ff. Bhaddā Kāpilānī mentioned with Thullanandā at *Vin.* iv. 290, 292. Her verses are at *Thīg.* 63-6. *ThīgA.* 68-9 says that, having gone forth under Mahāpajāpatī, she soon won arahanship. Called foremost of the nuns able to remember previous lives, *A.* i. 25. *N.B.* That, although nuns address her as "lady," she otherwise lacks a descriptive title.

[2] *Vism.* 91 distinguishes between *ñātikula* (as above), a family of relatives, and *upaṭṭhākakula*, a family of supporters.

[3] *amma.*

[4] *gāmantaraṃ*, defined at *Vin.* iv. 63=131.

Whatever nun should go among villages alone, that nun also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away."

And thus this rule of training for nuns came to be laid down by the lord. ‖ **1** ‖

At that time two nuns were going along the high-road from Sāketa to Sāvatthī. On the way there was a river to be crossed.[1] Then these nuns, having approached a boatman, spoke thus:

"Please, sir, take us across."

Saying, "I am not able, ladies, to take both across at once," he made one cross alone with him[2]; one who was across seduced the one who was across, one who was not across seduced the one who was not across. These, having met afterwards, asked (one another): "I hope that you, lady, were not violated?"

"I was violated, lady. But were you violated, lady?"

"I was violated, lady." Then these nuns, having arrived at Sāvatthī, told this matter to the nuns. Those who were modest nuns . . . spread it about, saying:

"How can a nun go to the other side of a river alone?" Then these nuns told this matter to the monks. The monks told this matter to the lord. He said:

"Is it true, as is said, monks, that a nun went to the other side of a river alone?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can a nun go to the other side of a river alone? It is not, monks, for pleasing those who are not (yet) pleased . . . let the nuns set forth this rule of training:

Whatever nun should go among villages alone, or

---

[1] *Cf. Vin.* iv. 65.

[2] *eko ekaṃ uttāresi. Cf. eko ekāya* in the Aniyatas, *Vin.* iii. 187 ff., meaning, the one (a monk) with the other (a woman); here meaning a man (*eko*) and a nun (*ekaṃ*). They crossed alone together. In Monks' Pāc. XXVIII it is evidently thought safer to allow a nun to cross a river with a monk than to wait behind on the bank.

should go to the other side of a river alone, that nun also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away."

And thus this rule of training for nuns came to be laid down by the lord. || 2 ||

At that time several nuns, going to Sāvatthī through the country of Kosala, arrived in the evening at a certain village. A certain nun there was beautiful, good to look upon, charming. A certain man came to be in love with that nun on account of her appearance. Then that man, appointing a sleeping-place for those nuns, [228] appointed a sleeping-place at one side for this nun. Then this nun, having realised, "This man is obsessed[1]; if I come at night there will be trouble for me,"[2] not asking the nuns (for permission), having gone to a certain family, lay down in the sleeping-place. Then that man, having come during the night, searching for that nun, knocked against the nuns. The nuns, not seeing this nun, spoke thus: "Doubtless this nun has gone out together with the man."

Then this nun, at the end of that night, approached those nuns. The nuns spoke thus to that nun: "Why did you, lady, go out together with the man?"

Saying: "Ladies, I did not go out together with the man," she told this matter to the nuns. Those who were modest nuns . . . spread it about, saying: "How can a nun be away for a night alone?" . . .

"Is it true, as is said, monks, that a nun was away for a night alone? . . . let the nuns set forth this rule of training:

Whatever nun should go among villages alone, or should go to the other side of a river alone, or should be away for a night alone, that nun also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away."

And thus this rule of training for nuns came to be laid down by the lord. || 3 ||

---

[1] = *Vin.* iv. 94. [2] = *Vin.* iv. 212.

At that time several nuns were going along the high-road to Sāvatthī through the country of Kosala. A certain nun there, wanting to relieve herself, having stayed behind alone, went on afterwards. People, having seen that nun, seduced her. Then that nun approached those nuns. The nuns spoke thus to that nun: "Why did you, lady, stay behind alone? We hope that you were not violated?"

"I was violated, ladies."

Those who were modest nuns . . . spread it about, saying: "How can a nun stay behind a group alone?" . . .

"Is it true, as is said, monks, that a nun stayed behind a group alone?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can a nun stay behind a group alone? It is not, monks, for pleasing those who are not (yet) pleased . . . let the nuns set forth this rule of training:

Whatever nun should go among villages alone, or should go to the other side of a river alone, or should be away for a night alone, or should stay behind a group alone, that nun also [229] has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away." || **4** ||

Whatever means: . . . nun is to be understood in this case.

Should go among villages alone means: in making the first foot cross[1] the enclosure of a village that is fenced in, there is a grave offence. In making the second foot cross, there is an offence entailing a formal meeting of the Order.[2] In making the first foot cross the precincts of a village that is not fenced in, there is a grave offence. In making the second foot cross, there is an offence entailing a formal meeting of the Order.

Or should go to the other side of a river alone means: having covered up the three circles,[3] it is called a river

[1] *atikkāmentiyā.* *Atikkamati* is to go beyond, to pass over.

[2] *Cf. Vin.* iii. 52.

[3] *I.e.*, the navel and the two knees.

there wherever, as a nun is crossing over, the inner robe is made wet. In making the first foot cross over,[1] there is a grave offence. In making the second foot cross over, there is an offence entailing a formal meeting of the Order.

Or should be away for a night alone means: at sunrise, if leaving a hand's reach of a nun who is a companion, there is a grave offence. When she has left it, there is an offence entailing a formal meeting of the Order.

Or should stay behind a group alone means: if she, in what is not a village, in what is jungle, is leaving the range[2] of sight or the range of hearing of a nun who is a companion, there is a grave offence. When she has left it, there is an offence entailing a formal meeting of the Order.

She also means: she is so called in reference to the former.

Offence at once means: . . . therefore again it is called an offence entailing a formal meeting of the Order. || 1 ||

There is no offence if the nun who is the companion has gone away or has left the Order or has passed away or has gone over to (another) side[3]; if there are accidents; if she is mad, if she is the first wrong-doer.[4] || 2 || **5** ||

---

[1] *uttarantiyā*. [2] *upacāra*, lit. precincts; *cf. Vin.* iv. 93.

[3] *Cf. Vin.* iv. 313 below, and *Vin.* i. 60, where these four words occur. Of the last, *pakkhasaṃkanta*, *Vin. Texts* i. 178, n. 1 says, "Buddhaghosa can scarcely be right in explaining it" by *titthiyapakkhasaṃkanta*. The commentarial explanation on the above passage is *titthâyatānaṃ saṃkantā*, gone over to members of another sect (*VA*. 913), a phrase which also occurs at *Vin.* iv. 217 (=above, p. 167). At the same time, I do not think that *pakkha* necessarily means "a (schismatic) faction," as translated at *Vin. Texts* i. 178, although it undoubtedly has this meaning at *Vin.* iii. 173, 175. For it can also mean another side or part of the Order, one of its sub-divisions, and in such cases does not imply any hostility, schism or dissension. At *Vin.* i. 307 f., we hear of people giving water and robes to one and the same *pakkha* or to different *pakkha*. In the former case the *pakkha* is said to be the owner, in the latter the *saṃgha*. Had the *pakkha* been regarded as schismatic, it would hardly have been considered entitled to receive these gifts.

[4] *Cf.* below, p. 353.

FORMAL MEETING (SAṄGHÂDISESA) IV

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time[1] the nun Caṇḍakālī[2] was one who made strife, who made quarrels, who made contention, who made brawls, who made disputes in the Order.[3] The nun Thullanandā protested when a (formal) act was being carried out against her.[4] At that time the nun Thullanandā went to a village on some business. Then the Order of nuns, thinking: "The nun Thullanandā has gone away," [230] suspended[5] the nun Caṇḍakālī for not seeing an offence. The nun Thullanandā having concluded that business in the village, returned again to Sāvatthī. When the nun Thullanandā was coming, the nun Caṇḍakālī neither made ready a seat, nor put out[6] water for washing her feet, a foot-stool,[7] a foot-stand,[8] nor having gone out to meet her did she take her bowl and robe, nor did she offer her drinking-water. The nun Thullanandā spoke thus to the nun Caṇḍakālī:

"Why did you, lady, when I was coming, neither make ready a seat for me nor put out water for washing

---

1 *Cf.* Nuns' Pāc. LIII below.

2 An obstreperous nun, mentioned at *Vin.* iv. 276, 277, 293, 309, 331, 333.

3 *Cf. Vin.* iv. 12, 150, 309. At *A.* iii. 252 it is said that five disadvantages are to be expected for such a *monk*—also probably for such a nun.

4 *Cf.* above, p. 58.

5 *ukkhipi.* On *ukkhitta*, p.p. of *ukkhipati*, see above, p. 28, n. 4.

6 *upanikkhipati*, to lay down near, to store.

7 *pādapīṭha. VA.* 913 says a stool (*ṭhapanaka*) to put the washed feet on.

8 *pādakathalika.* According to *VA.* 913, "a stool to put the unwashed feet on"—*i.e.*, probably another kind of foot-stool. But Bu. on *CV.* II. 1, 1 says that *pādakathalika* alternatively means a towel to rub the feet with. This word and the two preceding occur also at *Vin.* i. 9, 312; ii. 22, 31; see *Vin. Texts* i. 92, n., ii. 373, n. 5.

the feet, a foot-stool, a foot-stand, nor having gone out to meet me, take my bowl and robe, nor offer me drinking-water?"

"Surely it is this, lady, that I am without a mistress[1] in regard to this."

"But why are you, lady, without a mistress?"

"Lady, these nuns, saying of me, 'She is without a mistress, she is not esteemed, there is no one who can answer for[2] her,' suspended me for not seeing an offence."

The nun Thullanandā, saying, "These are ignorant, these are inexperienced, they do not (even) know a (formal) act or the defect of a (formal) act[3] or the failure of a (formal) act[4] or the success of a (formal) act[5]; but we know a (formal) act and the defect of a (formal) act and the failure of a (formal) act and the success of a (formal) act, and we may make them carry out a (formal) act that was not carried out or we may find fault with[6] a (formal) act that was carried out," and having very quickly convened an Order of nuns, she restored[7] the nun Caṇḍakālī. Those who were modest nuns . . . spread it about, saying:

"How can the lady Thullanandā, without having obtained permission from the Order which carried out the proceedings[8] in accordance with the rule, the discipline, the teacher's instruction,[9] not having learnt the desire[10] of a group, restore a nun suspended by a complete Order?" . . .

"Is it true, as is said, monks, that the nun Thullanandā, without having obtained permission . . . restored a nun suspended by a complete Order?"

"It is true, lord."

---

[1] *anāthā*, or helpless, deserted, without a protector.

[2] *pativattar*. Word occurs also at *S*. i. 222.

[3] *kammadosa*.

[4] *kammavipatti*.

[5] *kammasampatti*.

[6] *kopeyyāma*. *Cf*. above, p. 63, *kopetukāma*.

[7] *osāreti*. *Cf*. *Vin*. iv. 137=above, p. 28, *q.v*. and note.

[8] *kārakasaṃgha*.

[9] *Cf*. *Vin*. iv. 126, 152, 218.

[10] *chanda*, desire or partiality, as in the four *agatis*; consent of an absentee, as in Monks' Pāc. LXXIX, LXXX.

The enlightened one, the lord, rebuked them, saying: "How, monks, can the nun Thullanandā, without having obtained permission . . . restore a nun suspended by a complete Order? It is not, monks, for pleasing those who are not (yet) pleased. And thus, monks, let the nuns set forth this rule of training:

Whatever nun, without having obtained permission from the Order which carried out the proceedings in accordance with the rule, the discipline, the teacher's instruction, not having learnt the group's desire, should restore a nun suspended by a complete Order, that nun also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away." || **1** ||

Whatever means: . . . nun is to be understood in this case.

Complete Order means: belonging to the same communion, staying within the same boundary.[1] [231]

Suspended means: suspended for not seeing or for not making amends for or for not giving up an offence.[2]

In accordance with the rule, the discipline means: according to whatever is the rule, according to whatever is the discipline.[2]

(*In accordance with*) *the teacher's instruction* means: in accordance with the conqueror's instruction, the enlightened one's instruction.[2]

Without having obtained permission from the Order which carried out the proceedings means: not having asked (the permission) of the Order which carried out the (formal) act.

Not having learnt[3] *the desire* means: not having known[3] the desire of a group.

If she thinks, "I will restore (her)," (and) looks about for a group or determines a boundary, there is an offence of wrong-doing. As a result of the motion, there is an offence of wrong-doing. As a result of two proclama-

[1] *Cf.* above, pp. 65, 170, and *Vin.* iii. 173.

[2] *Cf.* above, p. 170.

[3] *anaññāya . . . ajānitvā.*

tions, there are grave offences. At the end of the proclamations, there is an offence entailing a formal meeting of the Order.

She also means: she is so called in reference to the former.

Offence at once means: . . . therefore again it is called an offence entailing a formal meeting of the Order. || 1 ||

If she thinks that it is a legally valid act when it is a legally valid act (and) restores her, there is an offence entailing a formal meeting of the Order. If she is in doubt as to whether it is a legally valid act . . . If she thinks that it is not a legally valid act when it is a legally valid act (and) restores her, there is an offence entailing a formal meeting of the Order. If she thinks that it is a legally valid act when it is not a legally valid act, there is an offence of wrong-doing. If she is in doubt as to whether it is not a legally valid act, there is an offence of wrong-doing. If she thinks that it is not a legally valid act when it is not a legally valid act, there is an offence of wrong-doing. || 2 ||

There is no offence if, having obtained permission from the Order which carried out the (formal) act, she restores (her); if she restores (her) having known that it is the desire of the group; if she restores one who is behaving so as to get rid of the fault[1]; if she restores (her), there being no Order which carried out the (formal) act; if she is mad, if she is the first wrong-doer. || 3 || 2 ||

[1] *vatte vattantiṃ osāreti*, one taking steps about, proceeding in regard to, what has been done.

FORMAL MEETING (SAṄGHÂDISESA) V

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Sundarīnandā was beautiful, good to look upon, charming.[1] People, having seen the nun Sundarīnandā in the refectory, were filled with desire (and) gave the very best meals to the nun Sundarīnandā[2] who was filled with desire. The nun Sundarīnandā ate as much as she pleased; other nuns did not obtain as much as expected. Those who were modest nuns . . . spread it about, saying: "How can the lady Sundarīnandā, filled with desire, having accepted with her own hand from the hand of a man who is filled with desire, solid food, [232] soft food, eat it, partake of it?" . . .

"Is it true, as is said, monks, that the nun Sundarī nandā, filled with desire . . . ate it, partook of it?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can the nun Sundarīnandā, filled with desire, having accepted with her own hand . . . solid food or soft food, eat it, partake of it? It is not, monks, for pleasing those who are not (yet) pleased . . . And thus, monks . . . this rule of training:

Whatever nun, filled with desire, having accepted with her own hand from the hand of a man who is filled with desire, solid food or soft food, should eat it or partake of it, that nun also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away." || 1 ||

Whatever means: . . . nun is to be understood in this case.

---

[1] *Cf. Vin.* iv. 211 (=above, p. 156), iv. 234 (=below, p. 198).

[2] To here from beginning = Saṅgh. VI.

Filled with desire[1] means: infatuated, full of desire, physically in love with.

Filled with desire[1] means: infatuated, full of desire, physically in love with.

Man means: a human man, not a *yakkha*, not a departed one, not an animal[1]; he is learned, competent to be infatuated.

Solid food means: having set aside the five (kinds of) meals[2] (and) water for cleansing the teeth,[3] the rest is called solid food.

Soft food means: the five kinds (of) meals: conjey, barley-meal, food made with flour, fish, meat.[4]

If, thinking, "I will eat, I will partake of," she accepts, there is a grave offence. For every mouthful there is an offence entailing a formal meeting of the Order.

She also means: she is so called in reference to the former.

Offence at once means: . . . therefore again it is called an offence entailing a formal meeting of the Order. || 1 ||

If she accepts water for cleansing the teeth, there is an offence of wrong-doing.

If one is filled with desire (and) she accepts, thinking, "I will eat, I will partake of," there is an offence of wrong-doing. For every mouthful, there is a grave offence. If she accepts water for cleansing the teeth, there is an offence of wrong-doing.

If both are filled with desire (and) thinking, "I will eat, I will partake of," she accepts from the hand of a *yakkha* or of a departed one or of a eunuch or of an animal in human form, there is an offence of wrong-doing. For every mouthful there is a grave offence. If she accepts water for cleansing the teeth, there is an offence of wrong-doing.

If one is filled with desire (and) she accepts, thinking, "I will eat, I will partake of," there is an offence of

[1] = above, p. 161.
[2] *Cf. Vin.* iv. 83.
[3] See Monks' Pāc. XI.
[4] = *Vin.* iv. 83.

wrong-doing. For every mouthful, there is an offence of wrong-doing. If she accepts water for cleansing the teeth, there is an offence of wrong-doing. || 2 || [233]

There is no offence if neither comes to be filled with desire; if she accepts, knowing, "He is not filled with desire"; if she is mad, if she is the first wrong-doer. || 3 || **2** ||

FORMAL MEETING (SAṄGHÂDISESA) VI

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Sundarīnandā was beautiful, good to look upon, charming. People, having seen the nun Sundarīnandā in the refectory, were filled with desire (and) gave the very best meals to the nun Sundarīnandā.[1] The nun Sundarīnandā, being scrupulous, did not accept. The nun immediately following her[2] spoke thus to the nun Sundarīnandā: "Why do you, lady, not accept ?"

"He is filled with desire, lady."

"But are you, lady, filled with desire ?"

"I am not filled with desire."

"What can this man,[3] whether he is filled with desire or not filled with desire, do to you, lady, since you are not filled with desire ? Please, lady, eat or partake of the solid food or the soft food which this man is giving to you, you having accepted it with your own hand."

Those who were modest nuns . . . spread it about, saying: "How can this nun speak thus: 'What can this man . . . Please, lady, eat or partake of . . . having accepted it with your own hand'?" . . .

"Is it true, as is said, monks, that a nun spoke thus: 'What can this man . . . Please, lady, eat or partake of . . . having accepted it with your own hand'?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can a nun speak thus: 'What can this man . . . Please, lady, eat or partake of . . . having accepted it with your own hand'? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

---

[1] =opening of Saṅgh. V, above.

[2] *I.e.*, in the procession for alms.

[3] *purisapuggala*, as at *Vin.* iv. 212.

Whatever nun should speak thus: 'What can this man, whether he is filled with desire or not filled with desire, do to you, lady, since you are not filled with desire? Please, lady, eat or partake of the solid food or the soft food which this man is giving to you, you having accepted it with your own hand,' that nun also has fallen into a matter that is an offence at once, entailing a formal meeting of the Order involving being sent away." ‖ 1 ‖

Whatever means: . . . nun is to be understood in this case.

Should speak thus: 'What can this man . . . with your own hand' (and) instigates[1] her, there is an offence of wrong-doing. If, at her bidding she accepts, thinking, "I will eat, I will partake of," there is an offence of wrong-doing. For every [234] mouthful, there is a grave offence. At the end of the meal, there is an offence entailing a formal meeting of the Order.

She also means: she is so called in reference to the former.

Offence at once means: . . . therefore again it is called an offence entailing a formal meeting of the Order. ‖ 1 ‖

If she instigates her, saying: "Accept water for cleansing the teeth," there is an offence of wrong-doing. If, at her bidding she accepts, thinking, "I will eat, I will partake of," there is an offence of wrong-doing.

If one is filled with desire (and) she instigates her, saying: "Eat or partake of solid food or soft food from the hand of a *yakkha* or of a departed one or of a eunuch or of an animal in human form," there is an offence of wrong-doing. If, at her bidding she accepts, thinking: "I will eat, I will partake of," there is an offence of wrong-doing. For every mouthful, there is an offence of wrong-doing. At the end of the meal, there is a grave offence. If she instigates her, saying: "Accept water for cleansing the teeth," there is an

[1] *uyyojeti.*

offence of wrong-doing. If at her bidding she accepts, thinking: "I will eat, I will partake of," there is an offence of wrong-doing. || 2 ||

There is no offence if she instigates her knowing that he is not filled with desire; if she instigates her, thinking: "Being angry, she does not accept"; if she instigates her, thinking: "She does not accept out of compassion for a family"; if she is mad, if she is the first wrong-doer. || 3 || **2** ||

FORMAL MEETING (SAṄGHÂDISESA) VII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Caṇḍakālī, having quarrelled with nuns,[1] angry, displeased, spoke thus: "I repudiate[2] the enlightened one, I repudiate dhamma, I repudiate the Order, I repudiate the training. What indeed are these recluses who are recluses, daughters of the Sakyans? For there are other recluses, conscientious, scrupulous, desirous of training; I will lead the Brahma-life among these." Those who were modest nuns . . . spread it about, saying: "How can the lady Caṇḍakālī, a nun, angry, displeased, speak thus: 'I repudiate . . . I will lead the Brahma-life among these'?" . . .

"Is it true, as is said, monks, that the nun Caṇḍakālī, angry, displeased, spoke thus: 'I repudiate . . . I will lead the Brahma-life among these'?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can the nun Caṇḍakālī, angry, displeased, [235] speak thus: 'I repudiate . . . I will lead the Brahma-life among these'? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun, angry, displeased, should speak thus: 'I repudiate the enlightened one . . . I repudiate the training. What indeed are these recluses who are recluses, daughters of the Sakyans? For there are other recluses, conscientious, scrupulous, desirous of training; I will lead the Brahma-life among these,' that nun should be spoken to thus by the nuns: 'Do

[1] See Formal Meeting IV, where she is again shown as quarrelsome.

[2] *paccācikkhati*, intens. of *paccakkhāti*, on which see *B.D.* i. 40, n. 2.

not, lady, angry, displeased, speak thus: " I repudiate the enlightened one . . . I will lead the Brahma-life among these." Be satisfied, lady, dhamma is well preached, lead the Brahma-life for the utter ending of ill.' And if that nun, being spoken to thus by the nuns, persists as before, that nun should be admonished by the nuns up to a third time[1] for giving up that (course). If, being admonished up to a third time, she should give it up, that is good. If she should not give it up, that nun also has fallen into a matter that is an offence on the third (admonition),[2] entailing a formal meeting of the Order involving being sent away." || 1 ||

Whatever means: . . . nun is to be understood in this case.

Angry, displeased means: dissatisfied, the mind worsened, stubborn.[3]

Should speak thus means: ' I repudiate . . . I will lead the Brahma-life among these.'

That nun means: whatever nun speaks thus.

By the nuns means: by other nuns who see, who hear; she should be told by these[4]: " Do not, lady, angry, displeased . . . for the utter ending of ill." And a second time she should be told, and a third time she should be told. If she gives it up, that is good. If she does not give it up, there is an offence of wrong-doing. If, having heard, they do not speak, there is an offence of wrong-doing. And that nun, having been pulled into the midst of the Order, should be told: " Do not, lady, angry, displeased, speak thus: ' I repudiate the enlightened one, I repudiate dhamma, I repudiate the Order, I repudiate the training . . . I will lead the Brahma-life among these.' Be satisfied, lady, . . . lead the Brahma-life for the utter ending of ill." And a second time she should be told, and a third time she

[1] *yāvatatiyaṃ.*

[2] *yāvatatiyakaṃ. Cf. B.D.* i. 328, n. 2.

[3] = *Vin.* iii. 255 (*B.D.* ii. 140), iv. 146 (above, p. 47), 238 (below, p. 206); *cf. Vin.* iii. 163 (*B.D.* i. 281).

[4] *Cf. Vin.* iii. 178, 185 (*B.D.* i. 312, 326).

should be told. If she gives it up, that is good. If she does not give it up, there is an offence of wrong-doing. That nun should be admonished. And thus, monks, should she be admonished: the Order should be informed by an experienced, competent nun, saying: "Ladies, let the Order listen to me. This nun so and so, angry, displeased, spoke thus: 'I repudiate . . . I will lead the Brahma-life among these.' She does not give up this course. If it seems right to the Order, let the Order admonish the nun so and so **[236]** for giving up this course. This is the motion. Ladies, let the Order listen to me. This nun so and so . . . She does not give up this course. The Order admonishes the nun so and so for the giving up of this course. If the admonition of the nun so and so for the giving up of this course is pleasing to the ladies, let them be silent. If it is not pleasing, then you should speak. And a second time I speak forth this matter . . . And a third time I speak forth this matter . . . The nun so and so is admonished by the Order for the giving up of this course. It is pleasing . . . Thus do I understand this."

As a result of the motion, there is an offence of wrong-doing; as a result of two proclamations, there are grave offences. At the end of the proclamations, there is an offence entailing a formal meeting of the Order. If she is committing an offence entailing a formal meeting of the Order, the offence of wrong-doing according to the motion and the grave offences according to the two proclamations, subside.[1]

She also means: she is so called in reference to the former.

Up to the third time means: she falls on the third admonition, not through transgression of a course.[2]

Involving being sent away means: she is caused to be sent away by the Order.

Offence entailing a formal meeting of the Order means:

---

[1] *Cf. B.D.* i. 302, 307, 313, 327.

[2] *Cf.* above, p. 180.

. . . therefore again it is called an offence entailing a formal meeting of the Order. || 1 ||

If she thinks that it is a legally valid act when it is a legally valid act (and) does not give it up, there is an offence entailing a formal meeting of the Order. If she is in doubt as to whether it is a legally valid act . . . If she thinks that it is not a legally valid act when it is a legally valid act (and) does not give it up, there is an offence entailing a formal meeting of the Order. If she thinks that it is a legally valid act when it is not a legally valid act, there is an offence of wrong-doing. If she is in doubt as to whether it is not a legally valid act, there is an offence of wrong-doing. If she thinks that it is not a legally valid act when it is not a legally valid act, there is an offence of wrong-doing.[1] || 2 ||

There is no offence if she is not admonished, if she gives it up; if she is mad, if she is the first wrong-doer.[1] || 3 || 2 ||

[1] *Cf. B.D.* i. 302, 307, 313, 327.

FORMAL MEETING (SAṄGHADISESA) VIII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Caṇḍakālī,[1] overthrown[2] in some legal question, angry, displeased, spoke thus: "The nuns are following a wrong course through desire [237] and the nuns are following a wrong course through hatred and the nuns are following a wrong course through stupidity and the nuns are following a wrong course through fear." Those who were modest nuns . . . spread it about, saying: "How can the lady, the nun Caṇḍakālī . . . displeased, speak thus: '. . . and the nuns are following a wrong course through fear'?" . . .

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can the nun Caṇḍakālī, . . . displeased, speak thus: '. . . and the nuns are following a wrong course through fear'? It is not, monks, for pleasing those who are not (yet) pleased . . . set forth this rule of training:

Whatever nun, overthrown in some legal question, angry, displeased, should speak thus: 'The nuns are following a wrong course through desire . . . and the nuns are following a wrong course through fear,' that nun should be spoken to thus by the nuns: 'Do not, lady, overthrown in some legal question, angry, displeased, speak thus: "The nuns are following a wrong course through desire . . . and the nuns are following a wrong course through fear." The lady herself[3] may go (wrong)[4] from desire, and she may go (wrong) from hatred and she may go (wrong) from stupidity and she may go (wrong) from fear.' And if this nun, being

---

[1] *Cf.* Formal Meetings IV, VII.
[2] *paccākatā.*
[3] *kho.*
[4] *gaccheyya.*

spoken to thus by the nuns, persists as before, she should be admonished up to a third time for giving up that (course). If, being admonished up to a third time, she should give it up, that is good. If she should not give it up, that nun also has fallen into a matter that is an offence on the third (admonition), entailing a formal meeting of the Order involving being sent away." || **1** ||

Whatever means: . . . nun is to be understood in this case.

In some legal question means: legal question means, there are four (kinds of) legal questions: legal questions arising out of disputes, legal questions arising out of censure, legal questions arising out of transgressions, legal questions arising out of obligations.[1]

Overthrown means: she is called defeated.[2]

Angry, displeased means: dissatisfied, the mind worsened, stubborn.[3]

Should speak thus means: saying, "The nuns are following a wrong course through desire . . . and the nuns are following a wrong course through fear."

That nun means: whatever nun speaks thus.

By the nuns means: by other nuns who see, who hear; she should be told by these: "Do not, lady, overthrown . . . and she may go (wrong) from fear." And a second time she should be told. And a third time she should be told . . . (*see* VII. 2, 1-3. *Instead of* Do not, lady, angry, *etc.*, *read* Do not, lady, [**238**] overthrown, *etc.*; *instead of* this nun so and so, angry, *etc.*, *read* this nun so and so, overthrown, *etc.*) . . . if she is the first wrong-doer. || **2** ||

---

[1] = *Vin.* iii. 164 (*B.D.* i. 282), iv. 126 (= above, p. 6).

[2] *parājitā.*

[3] See p. 47 above, for references.

FORMAL MEETING (SAṄGHÂDISESA) IX

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns who were pupils of the nun Thullanandā lived in company,[1] they were of evil habits, of evil repute, of evil ways of living,[2] vexing[3] the Order of nuns, concealing one another's sins.[4] Those who were modest nuns . . . spread it about, saying: "How can these nuns live in company . . . concealing one another's sins?" . . .

"Is it true, as is said, monks, that nuns live in company . . . concealing one another's sins?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can nuns live in company . . . concealing one another's sins? It is not, monks, for pleasing those who are not (yet) pleased . . . let the nuns set forth this rule of training:

In case nuns live in company, of evil habits, of evil repute, of evil ways of living, vexing the Order of nuns, concealing one another's sins, those nuns should be spoken to thus by the nuns: 'Sisters are living in company . . .

---

[1] *saṃsaṭṭhā viharati.* *Cf.* *Vin.* iv. 293, *saṃsaṭṭhā viharati gahapatināpi gahapatiputtena pi*, with householders and householders' sons; *Vin.* iv. 333, *purisasaṃsaṭṭha kumārakasaṃsaṭṭha*, in the company of men and youths; *Vin.* ii. 4, *gihisaṃsaṭṭho*, in the company of, or in association with, householders. *VA.* 915 says *missībhūtā*, become mixed up with (the world), and that in regard to the body they were pounding and cooking for householders, perfuming and adorning themselves, using garlands and chains, and in regard to their speech they were acting as go-betweens, carrying messages and replies. *Saṃsaṭṭhā viharati* occurs at *A.* iii. 109.

[2] *pāpasiloka.*

[3] *vihesikā.* *Cf.* *vihesā*, vexation, at p. 41 above; and *vihesaka*, vexing, at *Vin.* iv. 36 (=*B.D.* ii. 231 f.), where it means keeping silence.

[4] *vajja.* *Cf.* *Vin.* iii. 171 (=*B.D.* i. 297).

concealing one another's sins. Let the ladies desist[1]; the Order praises this detachment in sisters.' But if these nuns, being spoken to thus by the nuns, should persist as before, these nuns should be admonished by the nuns up to the third time for giving up that (course). If, being admonished up to the third time they should give it up, that is good. If they should not give it up, these nuns also have fallen into a matter that is an offence on the third (admonition), entailing a formal meeting of the Order involving being sent away." || 1 ||

In case nuns means: they are called ordained.

Are living in company means: in company means that they are living in company unbecomingly in regard to body and speech.

Of evil habits means: they are possessed of depraved habits.

Of evil report means: they are notorious[2] because of (their)[3] bad reputation.[4]

Of evil ways of living means: they lead life by means of an evil, wrong mode of livelihood.

Vexing the Order of nuns means: [239] they protest when a (formal) act is being carried out against each other.

Concealing one another's sins means: they reciprocally conceal a sin.

Those nuns means: those nuns who live in company.

By the nuns means: by other nuns who see, who hear; they should be told by these: "Sisters are living in company . . . detachment in sisters." And a second time they should be told. And a third time they should be told . . . (*see* VII. 2, 1. *Instead of* Do not, ladies, angry, etc., *read* Sisters are living in company, etc.; *instead of* that nun . . . does not give up that course *read* those nuns . . . do not give up that course; *instead*

[1] *viviccati*, separate themselves, be alone. *Cf.* below, p. 210.

[2] *abbhuggatā*, lit. spread abroad.

[3] *VA.* 915 says "the bad reputation of these, *etāsaṃ*, means 'evil report.'"

[4] *pāpaka kittisadda.*

of this nun so and so *read* these nuns so and so and so and so are living in company . . . they do not give up that course . . . the nuns so and so and so and so should be admonished . . . are admonished for giving up that course) . . . If they are committing an offence entailing a formal meeting of the Order, the offence of wrong-doing according to the motion and the grave offences according to the two proclamations, subside.

Two or three should be admonished together. More than that should not be admonished together.

These nuns also means: they are so called in reference to the former.

Up to the third time means: they fall on the third admonition, not through transgression of a course.

Involving being sent away means: they are caused to be sent away[1] from the Order.

Offence entailing a formal meeting of the Order means: . . . therefore again it is called an offence entailing a formal meeting of the Order. || 1 ||

If they think that it is a legally valid act when it is a legally valid act (and) do not give up . . . (*see* For. Meeting VII. 2, 2) . . . If they think that it is not a legally valid act when it is not a legally valid act, there is an offence of wrong-doing. || 2 ||

There is no offence if they are not admonished; if they give it up; if they are mad, if they are the first wrong-doers. || 3 || 2 ||

---

[1] Oldenberg, *Vin.* iv. 366, says that the correct reading is *nissāriyanti*, as against text's *nissāriyati*.

FORMAL MEETING (SAṄGHÂDISESA) X

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā, admonished by the Order, spoke thus to the nuns: "Ladies, live you as though in company, do not you live otherwise. For there are in the Order other nuns of such habits, of such repute, of such ways of living, [240] vexing the Order of nuns, concealing one another's sins[1]; the Order does not say anything to these. It is to you yourselves that the Order, out of disrespect, out of contempt, out of impatience,[2] in gossiping, on poor evidence,[3] says this: 'Sisters are living in company, of evil habits, of evil repute, of evil ways of living, vexing the Order of nuns, concealing one another's sins. Let the ladies desist; the Order praises this detachment in sisters.'" Those who were modest nuns . . . spread it about, saying:

"How can the lady Thullanandā, admonished by the Order, speak thus to nuns: 'Ladies, live you as though in company . . . detachment in sisters'?" . . .

"Is it true, as is said, monks, that the nun Thullanandā, admonished by the Order, spoke thus to nuns: 'Ladies, live you . . . detachment in sisters'?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can the nun Thullanandā, admonished by the Order, speak thus to nuns: 'Ladies, live you . . . praises this detachment in sisters'? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should speak thus: 'Ladies, live you as

---

[1] See Formal Meeting IX.

[2] Five disadvantages of being "impatient" given at *A.* iii. 254.

[3] *dubbalyatā.* See *J.P.T.S.* 1886, p. 129.

though in company, do not you live otherwise. For there are in the Order other nuns of such habits, of such repute, of such ways of living, vexing the Order of nuns, concealing one another's sins; the Order does not say anything to these. It is to you yourselves that the Order, out of disrespect, out of contempt, out of impatience, in gossiping, on poor evidence, says this: "Sisters are living in company, of evil habits, of evil repute, of evil ways of living, vexing the Order of nuns, concealing one another's sins. Let the ladies desist, the Order praises this detachment in sisters," '—that nun should be spoken to thus by the nuns: 'Do not, lady, speak thus: "Sisters are living in company . . . detachment in sisters."' And if that nun, being spoken to thus by the nuns, should persist as before, that nun should be admonished by the nuns up to a third time for giving up that (course). If, being admonished up to a third time, she should give it up, that is good. If she should not give it up, this nun also has fallen into a matter that is an offence on the third (admonition), entailing a formal meeting of the Order involving being sent away." || **1** ||

Whatever means: . . . nun is to be understood in this case.

Should speak thus means: 'Ladies, live you as though in company . . . It is to you yourselves that the Order, *out of disrespect* means: out of disesteem.

Out of contempt[1] means: out of disdain.[1]

Out of impatience means: out of ill-temper.[2]

In gossiping means: made into talk.[3]

On poor evidence [**241**] means: not having partisans.[4]

Says this means: it says, 'Sisters are living in company . . . detachment in sisters.'

By the nuns means: by other nuns who see, who hear; she should be told by these: "Do not, lady, speak thus:

[1] *paribhavena . . . pāribhavyatā.* [2] *kopena.*

[3] *vibhassikatā.*

[4] Text reads *appakkhatā*; Sinh. edn. *apakkhatā=a+pakkha+tā*, being without a faction, a side, thus without partisans (as *C.P.D.*).

'Ladies, live you as though in company . . . detachment in sisters.'" And a second time she should be told. And a third time she should be told . . . (*see* VII, 2, 1-3. *Instead of* do not, lady, angry, etc. *read* do not, lady, speak thus, etc. *Read*: Ladies, let the Order listen to me. This nun so and so, admonished by the Order, speaks thus to the nuns: 'Ladies, live you as though in company,' etc.) . . . if she is the first wrong-doer. || **2** ||

Recited, ladies, are the seventeen matters that are offences entailing a formal meeting of the Order—nine which are offences at once, eight[1] on the third (admonition). A nun having fallen into one or other of these shall spend a fortnight in *mānatta* discipline[2] before both Orders. If, when the nun has performed the *mānatta* discipline, the Order of nuns should number twenty, then that nun may be rehabilitated. But if the Order of nuns, numbering less than twenty even by one, should rehabilitate that nun, that nun is not rehabilitated, and those nuns are blameworthy; this is the proper course there. Concerning this, I ask the ladies: I hope that you are quite pure in this matter? And a second time I ask: I hope that you are quite pure in this matter? And a third time I ask: I hope that you are quite pure in this matter? The ladies are quite pure in this matter, therefore they are silent; thus do I understand this.

Told are the Seventeen [**242**]

---

[1] Bu. at *VA.* 915 brings the ten Saṅghâdisesas here set out up to seventeen by saying that, besides these six that are offences at once, there are also three that are included in the Mahāvibhaṅga (Nos. V, VIII, IX); and besides these four that are offences at the third admonition, there are also four that are included in the Mahāvibhaṅga (Nos. X-XIII). The nuns have four more Saṅghâdisesas than the monks. See also Intr., p. xxxiii.

[2] *pakkhamānatta.* Bu. says that he will explain this phrase in detail in a Khandhaka. *Pakkha* here almost certainly has the meaning of one-half of the lunar month.

[These thirty rules, ladies, for offences of expiation involving forfeiture come up for recitation.]

FORFEITURE (NISSAGGIYA) I

AT that time the enlightened one, the lord, was staying at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time[1] the group of six nuns made a hoard of many bowls. People, engaged in touring the dwelling-place and seeing (this hoard), looked down upon, criticised, spread it about, saying: "How can these nuns make a hoard of many bowls? Will these nuns do a trade in bowls or will they set up an earthenware shop?"

Nuns heard these people who . . . spread it about. Those who were modest nuns . . . spread it about, saying: "How can this group of six nuns make a hoard of bowls?" . . .

"Is it true, as is said, monks, that the group of six nuns made a hoard of bowls?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can the group of six nuns make a hoard of bowls? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should make a hoard of bowls, there is an offence of expiation involving forfeiture." || 1 ||

Whatever means: . . . nun is to be understood in this case.

Bowl[2] means: there are two (kinds of) bowls: an iron bowl, a clay bowl. There are three sizes for a bowl: a

---

[1] *Cf.* Monks' Nissag. XXI (*B.D.* ii. 113 f.) where, however, the offence is to keep an extra bowl; and also Monks' Nissag. I (*B.D.* ii. 1 f.).

[2] =*B.D.* ii. 115 (*Vin.* iii. 243) and *cf.* *B.D.* ii. 415 (*Vin.* iv. 123).

large bowl, a medium-sized bowl, a small bowl. A large bowl means that it takes half an *āḷhaka* measure of boiled rice, or[1] a quarter of that quantity of uncooked rice or[1] a suitable curry. A medium-sized bowl means that it takes a *nāḷika* measure of boiled rice, a quarter of that quantity of uncooked rice, a suitable curry. [243] A small bowl means that it takes a *pattha* measure of boiled rice, a quarter of that quantity of uncooked rice, a suitable curry. (A bowl) greater than that is not a bowl, (a bowl) smaller (than that) is not a bowl.

Should make a hoard means: what is not allotted, not assigned.[2]

It is to be forfeited means: it should be forfeited at sunrise. It should be forfeited to an Order or to a group or to one nun.[3] And thus, monks, should it be forfeited: That nun, having approached an Order, having arranged her upper robe over one shoulder, having honoured the feet of the senior nuns, having sat down on her haunches, having saluted with joined palms, should speak thus: 'Ladies, this bowl is to be forfeited by me, a night having elapsed. I forfeit it to the Order.' Having forfeited it, the offence should be confessed. The offence should be acknowledged by an experienced, competent nun; the bowl forfeited should be given back (with the words): 'Ladies, let the Order listen to me. This bowl of the nun so and so which had to be forfeited is forfeited (by her) to the Order. If it seems right to the Order, let the Order give back this bowl to the nun so and so.'

That nun, having approached several[4] nuns, having arranged her upper robe over one shoulder . . . having saluted with joined palms, should speak thus: 'Ladies, this bowl is to be forfeited by me, a night having elapsed.

---

[1] Omitted, probably rightly, at *Vin.* iii. 243. It does not occur in the other cases either here or there.

[2] *Cf.* definition of "extra robe," "extra bowl" at *B.D.* ii. 7, 114.

[3] *ekabhikkhunī* balancing *puggala*, individual, in the Monks' Nissaggiyas.

[4] *sambahulā*, meaning a *gaṇa*, group of two to four monks or nuns.

I forfeit it to the ladies.' Having forfeited it, the offence should be confessed. The offence should be acknowledged by an experienced, competent nun; the bowl forfeited should be given back (with the words): 'Let the ladies listen to me. This bowl of the nun so and so which had to be forfeited is forfeited (by her) to the ladies. If it seems right to the ladies, let the ladies give back this bowl to the nun so and so.'

That nun, having approached one nun, having arranged her upper robe over one shoulder, having sat down on her haunches, having saluted with joined palms, should speak thus: 'Lady, this bowl is to be forfeited by me, a night having elapsed. I forfeit it to the lady.' Having forfeited it, the offence should be confessed. The offence should be acknowledged by this nun; the bowl forfeited should be given back (with the words): 'I will give back this bowl to the lady.' || 1 ||

If she thinks that a night has elapsed when it has elapsed, there is an offence of expiation involving forfeiture. If she is in doubt as to whether a night has elapsed . . . If she thinks that a night has not elapsed when it has elapsed, there is an offence of expiation involving forfeiture. If she thinks that it is allotted when it is not allotted . . . If she thinks that it is assigned when it is not assigned [**244**] . . . If she thinks that it is bestowed when it is not bestowed . . . If she thinks that it is lost when it is not lost . . . If she thinks that it is destroyed when it is not destroyed . . . If she thinks that it is broken when it is not broken . . . If she thinks that it is stolen when it is not stolen, there is an offence of expiation involving forfeiture. If, not having forfeited the bowl which had to be forfeited, she makes use of it, there is an offence of wrong-doing. If she thinks that a night has elapsed when it has not elapsed, there is an offence of wrong-doing. If she is in doubt as to whether a night has not elapsed, there is an offence of wrong-doing. If she thinks that a night has not elapsed when it has not elapsed, there is no offence. || 2 ||

There is no offence if before sunrise it is allotted, assigned, bestowed, lost, destroyed, broken, if they tear it from her, if they take it on trust; if she is mad, if she is the first wrong-doer.[1] || 3 || **2** ||

Then the group of six nuns did not give back a bowl that was forfeited. They told this matter . . . to the lord. He said: " Monks, a bowl that is forfeited is not to be given back. Whosoever should not give it back, there is an offence of wrong-doing."[1] || **3** ||

[1] *Cf. B.D.* ii. 116 f., and ii. 10 f. (a robe).

FORFEITURE (NISSAGGIYA) II

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time several nuns, having spent the rains in a village-residence, went to Sāvatthī keeping the customs,[1] dignified in deportment, badly dressed, wearing shabby robes. Lay-followers having seen these nuns, thinking, "These nuns are keeping the customs . . . wearing shabby robes, these nuns will have been robbed," gave robe-material to the Order of nuns not at the right time.[2] The nun Thullanandā, saying, "Our kaṭhina-cloth is (formally) made,[3] it was robe-material given at the right time," having allotted it, had it distributed.[4] The lay-followers having seen those nuns, spoke thus: "Was not the robe-material received by the ladies?"

"We did not receive robe-material, sirs. The lady Thullanandā, saying, 'Our kaṭhina-cloth is (formally) made; it was robe-material given at the right time,' having allotted it, had it distributed."

---

[1] *vattasampannā*. Groups of *vattāni* enumerated at *VbhA*. 297. Here probably these nuns had not yet their new robes, as it was not the custom to get these during the rains. The village perhaps could not supply enough material and so the nuns proposed to get it in Sāvatthī.

[2] See *B.D.* ii. 26, 311, 366.

[3] *atthata*. See *B.D.* ii. 5, n. 1, 26, n. 3. The kaṭhina-cloth had to be made up after the rains, *Vin*. i. 254. Robe-material accruing not at the right time might be accepted by a monk, but then should be made up quickly, *Vin*. iii. 203 (*B.D.* ii. 25 f.). It looks as if Thullanandā and her nuns had had their kaṭhina robes made up before these other nuns arrived at Sāvatthī, and that she took possession of the material given by the laity, and in having it distributed, ignored these incoming nuns.

[4] This seems to imply that she did not distribute it herself. At *Vin*. i. 285 monks are allowed to agree upon a monk possessed of five qualities as distributor of robe-material; the way in which it should be distributed is then set forth.

The lay-followers . . . spread it about, saying: " How can the lady Thullanandā, thinking that robe-material (given) not at the right time was robe-material (given) at the right time, having allotted it, have it distributed ?"

Nuns heard these lay-followers who . . . spread it about. Those who were modest nuns . . . spread it about, saying: " How can the lady Thullanandā thinking . . . have it distributed ?" Then these nuns told this matter to the monks. The monks . . . to the lord. [**245**] He said:

" Is it true, as is said, monks, that the nun Thullanandā . . . had it distributed ?"

" It is true, lord."

The enlightened one, the lord, rebuked them, saying:

" How, monks, can the nun Thullanandā . . . have it distributed ? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun, thinking that robe-material (given) not at the right time is robe-material (given) at the right time, having allotted it should have it distributed, there is an offence of expiation involving forfeiture." || **1** ||

Whatever means: . . . nun is to be understood in this case.

Robe-material (given) not at the right time[1] means: some that has accrued during the eleven months when the kaṭhina cloth is not (formally) made; some that has accrued during the seven months when the kaṭhina cloth is (formally) made; a gift (of material) offered[2] even at the right time; this means robe-material (given) not at the right time.

If thinking, " It is robe-material (given) at the right

---

[1] *Cf.* Monks' Nissag. III, *Vin.* iii. 204 (*B.D.* ii. 26, where see note), and *cf. B.D.* ii, 311, 366, " time of giving robes."

[2] *ādissa.* *VA.* 546 explains by *apadisitvā*, pointed out, indicated, designated; *VA.* 658 by *uddisitvā*, pointed out, proposed; while *VA.* 916 says, " she saying, ' having obtained (*sampattā*), let them distribute,' and then she says, ' I will give this to a group and this to you.' "

time," having allotted it, she has it distributed, in the action there is an offence of wrong-doing; on acquisition it is to be forfeited. It should be forfeited to an Order or to a group or to one nun. And thus, monks, should it be forfeited: "Ladies, I, thinking that this robe-material (given) not at the right time was robe-material (given) at the right time, having allotted it, caused it to be distributed; it is to be forfeited by me. I forfeit it to the Order." . . . " . . . let the Order give back . . . they should give back . . . I will give back (this robe-material) to the lady." || 1 ||

If she thinks that it is robe-material (given) not at the right time when it is robe-material (given) not at the right time, and saying, "It is robe-material (given) at the right time," having allotted it she has it distributed, there is an offence of expiation involving forfeiture. If she is in doubt as to whether it is robe-material (given) not at the right time . . . there is an offence of wrong-doing. If she thinks that it is robe-material (given) at the right time when it is robe-material (given) not at the right time . . . there is no offence. If she thinks that it is robe-material (given) not at the right time when it is robe-material (given) at the right time, there is an offence of wrong-doing. If she is in doubt as to whether it is robe-material (given) at the right time, there is an offence of wrong-doing. If she thinks that it is robe-material (given) at the right time when it is robe-material (given) at the right time, there is no offence. || 2 ||

There is no offence if she thinks that it is robe-material (given) not at the right time when it is robe-material (given) not at the right time and has it distributed; if she thinks that it is robe-material (given) at the right time when it is robe-material (given) at the right time and has it distributed; if she is mad, if she is the first wrong-doer. || 3 || **2** ||

FORFEITURE (NISSAGGIYA) III

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā, having exchanged[1] a robe with a certain nun, made use of it. Then that nun, having folded up that robe, laid it aside.[2] The nun Thullanandā spoke thus to that nun: "Lady, that robe [246] which was exchanged by you with me, where is that robe?" Then that nun, having taken out that robe, showed it to the nun Thullanandā. The nun Thullanandā spoke thus to that nun: "Lady, take back[3] your robe, give[4] me this robe. That which is yours is yours, that which is mine is mine. Give this to me, take away your own," and she tore it away.[5] Then that nun told this matter to the nuns . . . to the monks. The monks . . . to the lord. He said:

"Is it true, as is said, monks, that the nun Thullanandā . . . tore it away?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can the nun Thullanandā . . . tear it away? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun, having exchanged a robe with a nun, should afterwards speak thus: 'Lady, take your robe, give this robe to me. That which is yours is yours, that which is mine is mine. Give this to me, take away

---

[1] Or bartered, *parivattetvā*. In Bhikkhu Nissag. V monks are allowed to accept robes in exchange from monks, nuns, probationers, male and female novices; while in Bhikkhu Pāc. XXV they are allowed to give robes in exchange to these same five classes of people.

[2] *Cf. Vin.* iv. 61 = *B.D.* ii. 285.

[3] *handa. VA.* 917 says *gaṇha*, take.

[4] *āharati* here has sense of to give, as at *Vin.* iii. 206.

[5] *Cf. Vin.* iii. 254 (= *B.D.* ii. 139).

your own,' (and) should tear it away or should cause (another) to tear it away, there is an offence of expiation involving forfeiture."[1] || 1 ||

Whatever means: . . . nun is to be understood in this case.

With a nun means: with another nun.

Robe means: any one robe of the six (kinds of) robes (including) the least one fit for assignment.[2]

Having exchanged means: something large for something small or something small for something large.

Should tear it away means[3]: if she tears it away herself, there is an offence of expiation involving forfeiture.

Should cause (another) to tear it away means: if she commands another, there is an offence of wrong-doing. If having commanded once, she then tears many away, it is to be forfeited. It should be forfeited to an Order or to a group or to one nun. And thus, monks, should it be forfeited: 'Ladies, having exchanged this robe with a nun, it was torn away by me; it is to be forfeited. I forfeit it to the Order' . . . 'the Order should give back . . . let the ladies give back . . . I will give back (this robe) to the lady.' || 1 ||

If she thinks that she is ordained when she is ordained, (and) having exchanged a robe, tears it away or causes (another) to tear it away, there is an offence of expiation involving forfeiture. [247] If she is in doubt as to whether she is ordained . . . If she thinks that she is not ordained when she is ordained . . . involving forfeiture. Having exchanged another requisite, if she tears it away or causes (another) to tear it away, there is an offence of wrong-doing. Having exchanged a robe or another requisite with one who is not ordained, if she tears it away or causes (another) to tear it away, there

[1] *Cf.* Monks' Nissag. XXV where a monk having himself given a robe to a monk must not then tear it away from him.

[2] = *Vin.* iii. 210, 213, iv. 122, 123.

[3] From here to end *cf.* Monks' Nissag. XXV.

is an offence of wrong-doing. If she thinks that she is ordained when she is not ordained, there is an offence of wrong-doing. If she is in doubt as to whether she is not ordained, there is an offence of wrong-doing. If she thinks that she is not ordained when she is not ordained, there is an offence of wrong-doing. || 2 ||

There is no offence if she gives it or takes it from her in a friendly manner; if she is mad, if she is the first wrong-doer. || 3 || **2** ||

FORFEITURE (NISSAGGIYA) IV

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā came to be ill. Then a certain lay-follower approached the nun Thullanandā, and having approached he spoke thus to the nun Thullanandā: "What, lady, is your discomfort? What may be brought (for you)?"

"Sir, I am in need of ghee."

Then that lay-follower, having for a *kahāpaṇa* brought ghee from the house of a certain shopkeeper, gave it to the nun Thullanandā. The nun Thullanandā said: "I am not in need of ghee, sir, I am in need of oil." Then that lay-follower approached that shopkeeper, and having approached he spoke thus to that shopkeeper:

"The lady says that she does not need ghee, master, she needs oil. You take[1] the ghee (and) give me the oil."

"If we, master, take back again goods that were bought, when will our goods be sold? Ghee was taken owing to the purchase of ghee; give for[2] the purchase of oil (and) you shall take oil."

Then that lay-follower . . . spread it about, saying: "How can this lady Thullanandā, having had one thing asked for,[3] then have another thing asked for?" Nuns heard this lay-follower who . . . spread it about. Those who were modest nuns . . . spread it about . . . Then these nuns told this matter to the monks. The monks . . . to the lord. He said:

"Is it true, as is said, monks, that the nun Thulla-

---

[1] *handa*, as above, p. 220.

[2] *āhara*=*yācitvā*, *VA*. 917, but I think the above translation better shows that the shopkeeper was, as he states, unwilling to change goods once bought.

[3] *viññāpetvā*.

nandā, having had one thing asked for, had another thing asked for?"

"It is true, lord."

The enlightened one, [248] the lord, rebuked them, saying:

"How, monks, can the nun Thullanandā . . . have another thing asked for? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun, having had one thing asked for, should have another thing asked for, there is an offence of expiation involving forfeiture." || 1 ||

Nun means: . . . nun is to be understood in this case.

Having had one thing asked for means: having had anything whatever asked for.

Should have another asked for means: excepting that (thing), if she has another asked for, in the request[1] there is an offence of wrong-doing. It is to be forfeited on acquisition. It should be forfeited to an Order or to a group or to one nun. And thus, monks, should it be forfeited: "Ladies, having had this thing asked for, the other thing asked for is to be forfeited by me. I forfeit it to the Order." . . . " . . . the Order should give back . . . let the ladies give back . . . I will give back (this thing) to the lady." || 1 ||

If she thinks that one thing is another thing and has the other thing asked for, there is an offence of expiation involving forfeiture. If she is in doubt as to whether one thing . . . If she thinks that an identical thing[2] is another thing . . . offence of expiation involving forfeiture. If she thinks that another thing is an identical thing (and) has the identical thing asked for, there is an offence of wrong-doing. If she is in doubt as to whether it is an identical thing (and) has an identical thing asked for, there is an offence of wrong-doing. If she thinks that it is an identical thing when it is an identical thing, there is no offence. || 2 ||

[1] *payoge*, action, doing.

[2] *anañña*.

There is no offence if she has that thing asked for and also has another thing asked for[1]; if having pointed out the advantage, she has it asked for; if she is mad, if she is the first wrong-doer. || 3 || 2 ||

[1] According to *VA.* 917 this means that the little she first asked for does not suffice, so she asks for it again. If ghee was first asked for for a watch of the night (*i.e.*, to be used as a medicine) it may be boiled; but if the doctor prescribed oil and she says she needs this too, thus (it is said) she asks for another thing. The simultaneous asking for things is hence not an offence; it puts a shopkeeper to no embarrassment, and saves a lay-person from going to and fro. This "asking for" a thing when an offer has been made is different from the "asking for" in Pāc. VII and in the Pāṭidesaniyas. For there, nuns appear to be asking for food and medicine on their own initiative.

FORFEITURE (NISSAGGIYA) V

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā came to be ill. Then a certain lay-follower approached the nun Thullanandā; having approached, he spoke thus to the nun Thullanandā: "I hope, lady, that you are better, I hope that you are keeping going."

"Sir, I am not better, I am not keeping going."

"Lady, I will deposit a *kahāpaṇa* in the house of such and such a shopkeeper; you can have whatever you want brought from there."

The nun Thullanandā enjoined a certain probationer, saying: "Go, probationer, fetch oil for the *kahāpaṇa* from the house of such and such a shopkeeper."

Then that probationer, [249] having for the *kahāpaṇa* fetched oil from the house of that shopkeeper, gave it to the nun Thullanandā. The nun Thullanandā said: "I do not need oil, probationer, I need ghee." Then that probationer approached that shopkeeper; having approached, she spoke thus to that shopkeeper:

"The lady says that she does not need oil, sir, she needs ghee. You take the oil (and) give me the ghee."

"If we, lady, take back again goods that were bought, when will our goods be sold? Oil was taken owing to the purchase of oil; give for the purchase of ghee (and) you shall take ghee."

Then that probationer stood crying. Nuns spoke thus to that probationer: "Why are you crying, probationer?" Then that probationer told this matter to the nuns. Those who were modest nuns . . . spread it about, saying:

"How can the lady Thullanandā, having got one thing in exchange,[1] get another thing in exchange?"

---

[1] *cetāpetvā*.

"Is it true, as is said, monks, . . . (*see* IV, **1**. *Instead of* having had asked for, etc., *read* having got in exchange) . . . rule of training:

Whatever nun, having got one thing in exchange, should get another thing in exchange, there is an offence of expiation involving forfeiture." ‖ **1** ‖

Whatever means: . . . nun is to be understood in this case.

Having got one thing in exchange means: having got anything whatever in exchange . . . (*see* IV, **2**. *Instead of* has asked for, having had asked for *read* gets in exchange, having got in exchange) . . . if she is the first wrong-doer. ‖ **2** ‖

FORFEITURE (NISSAGGIYA) VI

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time lay-followers, having made a voluntary collection[1] for robe-material[2] for an Order of nuns, having laid aside what was necessary[3] in a certain cloak-seller's[4] house, having approached the nuns, spoke thus: "Ladies, in such and such a cloak-seller's house what is necessary for robe-material is laid aside. Having had that robe-material brought from there, distribute it."

The nuns, having got medicine in exchange for what was necessary, made use of it. The lay-followers, having found out . . . spread it about, saying: "How can these nuns get something[5] in exchange for what was necessary (and) appointed for another thing, destined

---

[1] *chandakaṃ saṃharitvā*. This is *P.E.D.*'s suggestion. *VA*. 918 says, "saying, 'Let us do a dhamma-duty, give what you are able,' thus having produced desire and pleasure in others, it is a synonym for a requisite that is taken up" (*gahitaparikkhāra*).

[2] *cīvaratthāya*, instrumental; it therefore looks as if they did not collect robe-material itself, but some medium of exchange with which the nuns could obtain the material.

[3] *parikkhāra*, the usual technical term for the four, or eight, requisites allowed to a monk. But in view of the construction *cīvaratthāya*, it is likely that *parikkhāra* here stands not for a "requisite" itself, but for the means, perhaps some deposit of a medium of exchange, for obtaining it. This hypothesis is strengthened by Nissag. VIII, where a voluntary collection for conjey, *yāgu*, was to be made. Conjey is not a specific "requisite" at all, at *Vin*. iv. 93 *e.g.*, being mentioned separately and in addition to solid food and soft food. There is in English the vulgarism "the needful," which I think *parikkhāra* in this and the following Nissaggiyas most nearly means.

[4] *pāvārika*. *P.E.D.* suggests above translation. *Pāvāra* as cloak or mantle occurs at *Vin*. i. 281, *Jā*. v. 409.

[5] *aññaṃ*.

for another thing,[1] belonging to an Order?" Nuns heard these lay-followers who . . . spread it about. Those who were modest nuns [250] . . . spread it about, saying:

"How can these nuns get something in exchange . . . belonging to an Order?" . . .

"Is it true, as is said, monks, that nuns got something in exchange . . . belonging to an Order?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can nuns get something in exchange . . . belonging to an Order? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should get something in exchange for that which was necessary (and) appointed for another thing, destined for another thing, (and) belonging to an Order, there is an offence of expiation involving forfeiture." || **1** ||

Whatever means: . . . nun is to be understood in this case.

For what was necessary (and) appointed for another thing, destined for another thing means: for what was given for another thing.

Belonging to an Order[2] means: it is for an Order, not for a group, not for one nun.

Should get something in exchange means: having set aside that for which it was given, if she gets another thing in exchange, there is an offence of wrong-doing in the action; it is to be forfeited on acquisition It should be forfeited to an Order or to a group or to one nun. And thus, monks, should it be forfeited: 'Ladies, this thing got in exchange for that which was necessary (and) appointed for another thing, destined for another thing, (and) belonging to an Order,

---

[1] *aññadatthikena parikkhārena aññuddisikena*, lit. for the good of another, for the advantage of another. *Cf. attuddesaṃ* at *Vin.* iii. 149.

[2] Another definition occurs at *Vin.* iii. 266 and iv. 43.

is to be forfeited by me. I forfeit it to the Order.' . . . ". . . the Order should give back, . . . let the ladies give back . . . I will give back (this thing) to the lady." || 1 ||

If she thinks that it was appointed for another thing when it was appointed for another thing, and gets something else in exchange, there is an offence of expiation involving forfeiture. If she is in doubt . . . If she thinks that it was not appointed for another thing . . . there is an offence of expiation involving forfeiture. Having acquired what was forfeited, it may be taken as, so to speak, a gift.[1] If she thinks that it was appointed for another thing when it was not appointed for another thing, there is an offence of wrong-doing. If she is in doubt as to whether it was not appointed for another thing, there is an offence of wrong-doing. If she thinks that it was not appointed for another thing when it was not appointed for another thing, there is no offence. || 2 ||

There is no offence if she takes[2] a remainder; if she takes having obtained the owner's permission[3]; if there are accidents; if she is mad, if she is the first wrong-doer. || 3 || **2** ||

---

[1] *yathādāne upanetabbaṃ.*

[2] *upaneti.*

[3] *I.e.*, saying it was given for the sake of robe-material, but they have this and need oil, *VA*. 918.

FORFEITURE (NISSAGGIYA) VII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time[1] lay-followers, having made a voluntary collection for robe-material for the Order of nuns, having laid aside what was necessary in a certain cloak-seller's house, [251] having approached the nuns, spoke thus: " Ladies, in such and such a cloak-seller's house what is necessary for robe-material is laid aside. Having had the robe-material brought from there, distribute it."

And the nuns, although having themselves asked for[2] what was necessary, yet having got medicine in exchange, made use of it. The lay-followers, having found out . . . spread it about, saying: " How can these nuns get something in exchange for what was necessary (and) appointed for another thing, destined for another thing, belonging to an Order, (and) that they themselves asked for[3] ?" . . .

" Is it true, as is said, monks, that nuns got something in exchange . . . that they themselves asked for ?"

" It is true, lord."

The enlightened one, the lord, rebuked them, saying: " How, monks, can nuns get something in exchange . . . that they themselves asked for ? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should get something in exchange for what was necessary (and) appointed for another thing, destined for another thing, belonging to an

---

[1] *Cf.* Nissag. VI.

[2] *sayaṃ yācitvā*. *Cf. Vin.* iii. 144 (*B.D.* i. 246).

[3] *saṃyācikena*.

Order, (and) that she herself asked for, there is an offence of expiation involving forfeiture." ‖ 1 ‖

Whatever means: . . . nun is to be understood in this case.

For what was necessary (and) appointed for another thing, destined for another thing . . . Belonging to an Order . . . That she herself asked for means: oneself having asked for.[1]

Should get something in exchange means: . . . (*see* VI. 2. 1-3. *After* belonging to an Order *insert* that she herself asked for) . . . if she is the first wrong-doer. ‖ 2 ‖

[1] *Cf. Vin.* iii. 149 (*B.D.* i. 254).

FORFEITURE (NISSAGGIYA) VIII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns dwelling in cells[1] belonging to a certain guild were going short of conjey. Then that guild, having made a voluntary collection for conjey for the nuns, having laid aside what was necessary in a certain shop-keeper's house, having approached the nuns, spoke thus: "Ladies, in such and such a shop-keeper's house what is necessary for conjey is laid aside. Having had husked rice brought from there, having had the conjey boiled, make use of it."

The nuns, having got medicine in exchange for what was necessary, made use of it. Then that guild, having found out . . . spread it about, saying: "How can these nuns get something in exchange for what was necessary (and) appointed for another thing, destined for another thing, belonging to a company[2]?"

"Is it true, as is said, monks, that nuns got something in exchange . . . belonging to a company?"

"It is true, lord." [252]

The enlightened one, the lord, rebuked them, saying: "How, monks, can nuns get something in exchange . . . belonging to a company? It is not,

[1] *pariveṇavāsikā.* They were not a complete Order, merely a number of nuns.

[2] *mahājanikena. Mahājana* usually means "people, a crowd, the populace." Here it does not mean the guild regarded as a company, but the nuns for whom the conjey was collected. The word is explained in the *Old Comy.* and at *VA.* 918 by *gaṇa,* the technical term for "group" (two to four monks or nuns). This rule is in contrast on the one hand to Nissag. VI and VII, which speak of *saṃghikena,* belonging to an Order; and on the other to Nissag. X, which speaks of belonging to an individual, *puggalikena.* It is because of this frequent triad, *saṃgha, gaṇa, puggala* (=*ekā bhikkhunī*) that *mahājana* must here be taken as equivalent to *gaṇa,* group, in its technical and monastic meaning.

monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should get something in exchange for what was necessary (and) appointed for another thing, destined for another thing, belonging to a company, there is an offence of expiation involving forfeiture." || **1** ||

Whatever means: . . . nun is to be understood in this case.

For what was necessary (*and*) *appointed for another thing, destined for another thing* means: for what was given for another thing.

Belonging to a company means: it is for a group, not for an Order, not for one nun.

Should get something in exchange means: . . . (*see* VI, **2**, 1-3. *Instead of* belonging to an Order *read* belonging to a company) . . . if she is the first wrong-doer. || **2** ||

FORFEITURE (NISSAGGIYA) IX

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns dwelling in cells belonging to a certain guild . . . (*see* VIII, **1**) . . . " . . . make use of it." And the nuns, although having themselves asked for what was necessary, yet having got medicine in exchange, made use of it. Then that guild, having found out . . . (*see* VIII, **1**. *After* belonging to a company *insert* (and) that they themselves asked for) . . . " . . . this rule of training:

Whatever nun should get something in exchange for what was necessary (and) appointed for another thing, destined for another thing, belonging to a company, (and) that she herself asked for, there is an offence of expiation involving forfeiture." || **1** ||

Whatever means: . . . nun is to be understood in this case.

For what was necessary (and) appointed for another thing, destined for another thing. . . . Belonging to a company. . . . That she herself asked for means: oneself having asked for.

Should get something in exchange means: . . . (*see* VI, **2**, 1-3. *Instead of* belonging to an Order *read* belonging to a company, (and) that she herself asked for) . . . if she is the first wrong-doer. || **2** || **[253]**

FORFEITURE (NISSAGGIYA) X

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā was very learned, she was a repeater, she was wise, she was skilled in giving dhamma-talk. Many people visited the nun Thullanandā. Now at that time the nun Thullanandā's cell was falling to pieces.[1] People spoke thus to the nun Thullanandā: "Why is this cell of yours, lady, falling to pieces?"

"Sirs, there are neither benefactors, nor are there workmen."

Then these people, having made a voluntary collection for the nun Thullanandā's cell, gave what was necessary to the nun Thullanandā. And the nun Thullanandā, although having herself asked for what was necessary, yet having got medicine in exchange, made use of it. The people, having found out . . . spread it about, saying: "How can the lady Thullanandā get something in exchange for what was necessary (and) appointed for another thing, destined for another thing, belonging to an individual, (and) that she herself asked for?" . . .

"Is it true, as is said, monks, that the nun Thullanandā . . . (and) that she herself asked for?"

"It is true, lord."

The enlightened one, the lord rebuked them, saying:

"How, monks, can the nun Thullanandā . . . (and) that she herself asked for? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should get something in exchange for what was necessary (and) appointed for another

[1] *udriyati.*

thing, destined for another thing, belonging to an individual, (and) that she herself asked for, there is an offence of expiation involving forfeiture." || 1 ||

Whatever means: . . . nun is to be understood in this case.

For what was necessary (and) appointed for another thing, destined for another thing. . . . Belonging to an individual means: it is for one nun, not for an Order, not for a group.

That she herself asked for means: oneself having asked for.

Should get something in exchange means: . . . (*as above; read constantly* belonging to an individual, (and) that she herself asked for) . . . if she is the first wrong-doer. || **2** || **[254]**

FORFEITURE (NISSAGGIYA) XI

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā was very learned, she was a repeater, she was wise, she was skilled in giving dhamma-talk.[1] Then King Pasenadi of Kosala having, in the cold weather, put on a costly woollen garment, approached the nun Thullanandā; having approached, having greeted the nun Thullanandā, he sat down at a respectful distance. As he was sitting down at a respectful distance, the nun Thullanandā roused . . . gladdened King Pasenadi of Kosala with dhamma-talk. Then King Pasenadi of Kosala, having been roused . . . gladdened with dhamma-talk by the nun Thullanandā, spoke thus to the nun Thullanandā: "Do let me know, lady, what would be of use (to you)."[2]

"If, Sire, you are desirous of giving (something) to me, give me this woollen garment."

Then King Pasenadi of Kosala, having given the woollen garment to the nun Thullanandā, having risen from his seat, having greeted the nun Thullanandā, departed keeping his right side towards her. People looked down upon, criticised, spread it about, saying:

"These nuns have great desires, they are not contented. How can they ask the king for a woollen garment?" Nuns heard these people who . . . spread it about. Those who were modest nuns . . . spread it about, saying: "How can the lady Thullanandā ask the king for a woollen garment?" . . .

"Is it true, as is said, monks, that the nun Thullanandā asked the king for a woollen garment?"

"It is true, lord."

---

[1] As in Nissag. X, Pāc. XXXIII. *Cf.* Pasenadi's interview with the nun Khemā at *S.* iv. 374.

[2] *Cf. B.D.* i. 222 = ii. 43 for same expression.

The enlightened one, the lord rebuked them, saying: "How, monks, can the nun Thullanandā ask the king for a woollen garment? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

If a nun is bargaining for[1] a heavy cloth,[2] she may bargain for one (worth) at most four "bronzes."[3] If she should bargain for one (worth) more than that, there is an offence of expiation involving forfeiture." || 1 ||

A heavy cloth means: whatever is a cloth for the cold weather.

Is bargaining for means: is asking for. [255]

She may bargain for one (worth) at most four "bronzes" means: she may bargain for one worth sixteen *kahāpaṇas.*

If she should bargain for one (worth) more than that means: if she asks for one (worth) more than that, in the request there is an offence of wrong-doing. It is to be forfeited on acquisition. It should be forfeited to an Order or to a group or to one nun. And thus, monks, should it be forfeited: 'Ladies, this heavy cloth (worth)

---

[1] *cetāpentiyā*, explained in *Old Comy.* as *viññāpentiyā*, asking for, as at *Vin.* iii. 246 (*B.D.* ii. 121). *Cetāpeti* is usually "to get in exchange," see *B.D.* ii. 54 f., 120, and above Nissag. VII-X. Here Thullanandā certainly gets the cloth in exchange for her teaching. But, since for us, "to get in exchange" usually means the changing hands of tangible objects, I have thought it best, in order to avoid this implication, to use "to bargain." Moreover, *cetāpeti* is not really synonymous with *viññāpeti*, although it may be said to contain, as does "to bargain," this meaning.

[2] *garupāvuraṇa.*

[3] *kaṃsa.* As Rhys Davids states, *Ancient Coins, etc.*, p. 7, this "as a measure of value is only found in this passage." Here, according to the *Old Comy.*, four "bronzes" are worth sixteen *kahāpaṇas*; and so, as Bu. says, *VA.* 919, "here a *kaṃsa* is (worth) four *kahāpaṇas*"; and *cf. Kankhāvitaraṇī* (*S.H.B.*), p. 172, and Moggallāna, *Abhp.* 905. The value being so small, Rhys Davids is against the notion that the *kaṃsa* was a bronze or brass cup, plate or vessel. It may possibly have been a bronze weight such as those used until recently in Burma. There is no commentarial support for Childers' view that *kaṃsa* is "a coin," or for Böhtlingk-Roth's that it is an equivalent of *āḍhaka* (Pali, *āḷhaka*).

at most more than four "bronzes," bargained for by me, is to be forfeited. I forfeit it to the Order' . . . " . . . the Order should give back . . . let them give back . . . I will give back this (heavy cloth) to the lady." || 1 ||

If she thinks that it is (worth) more when it is (worth) more than four "bronzes" (and) bargains for it, there is an offence of expiation involving forfeiture. If she is in doubt as to whether it is (worth) more than four "bronzes" . . . If she thinks that it is (worth) less when it is (worth) more than four "bronzes" (and) bargains for it, there is an offence of expiation involving forfeiture. If she thinks that it is (worth) more when it is (worth) less than four "bronzes," there is an offence of wrong-doing. If she is in doubt as to whether it is (worth) less than four "bronzes," there is an offence of wrong-doing. If she thinks that it is (worth) less when it is (worth) less than four "bronzes," there is no offence. || 2 ||

There is no offence if she bargains for one (worth) at most four "bronzes"; if she bargains for one (worth) at most less than four "bronzes"; if they belong to relations; if they are offered; if it is for another; if it is by means of her own property; if she bargains for something of small value while (the other person) desires to bargain for something costly[1]; if she is mad, if she is the first wrong-doer. || 3 || **2** ||

[1] *Cf. Vin.* iii. 217 (*B.D.* ii. 57) and where *cetāpeti* is in sense of "to get in exchange" rather than "to bargain."

FORFEITURE (NISSAGGIYA) XII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā was very learned . . . (*see* XI, 1. *Instead of* in the cold weather *read* in the hot weather; *instead of* woollen garment *read* linen garment) . . . " . . . this rule of training:

If a nun is bargaining for a light cloth,[1] she may bargain for one (worth) at most two and a half 'bronzes.' If she should bargain for one (worth) more than that, there is an offence of expiation involving forfeiture." || **1** ||

Light cloth means: whatever is a cloth for the hot weather.

Is bargaining for means: is asking for.

She may bargain for one (*worth*) *at most two and a half "bronzes"* means: she may bargain for one worth ten *kahāpaṇas*.

If she should bargain for one (*worth*) *more than that* means: . . . (*see* XI. 2. *Read* a light cloth (worth) at most more than two and a half "bronzes," **[256]** more than two and a half "bronzes," less than two and a half "bronzes") . . . there is no offence. || 1 ||

There is no offence if she bargains for one (worth) at most two and a half "bronzes"; if she bargains for one (worth) at most less than two and a half "bronzes"; . . . if she is the first wrong-doer. || 2 || **2** ||

Recited, ladies, are the thirty rules[2] for offences of

---

[1] *lahupāvuraṇa*.

[2] Bu. at *VA*. 919 says that eighteen (Nissag.) rules of training are laid down for both sides, that is for monks and nuns alike. As these have appeared already in the Mahāvibhaṅga, only twelve additional ones need to be included in the Bhikkhunī-pātimokkha to bring the total of Nissaggiyas for nuns up to thirty. See Intr., p. xxxvii.

expiation involving forfeiture. Concerning them, I ask the ladies: I hope that you are quite pure in this matter? And a second time I ask: I hope that you are quite pure in this matter? And a third time I ask: I hope that you are quite pure in this matter? The ladies are quite pure in this matter; therefore are they silent. Thus do I understand this.

Told are the thirty offences of expiation involving forfeiture [257]

These hundred and sixty-six matters, ladies, that are offences of expiation come up for recitation.

EXPIATION (PĀCITTIYA) I

At that time the enlightened one, the lord, was staying at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the Order of nuns was offered garlic by a certain lay-follower,[1] saying: "If these ladies need garlic, I (can supply them) with garlic."[2] And the keeper of the field was instructed (with the words): "If the nuns come, give two or three bundles[3] to each nun." Now at that time there was a festival in Sāvatthī; the garlic was used up as soon as it was brought in.[4] The nuns, having approached that lay-follower, spoke thus: "Sir, we have need of garlic." He said: "There is none, ladies; the garlic is used up as soon as it is brought in; go to the field." The nun Thullanandā, having gone to the field, not knowing moderation, had much garlic taken away. The keeper of the field looked

---

1 Jātaka 136 (*Jā.* i. 474) is based on this story.

2 *Cf. Vin.* iii. 244 (*B.D.* ii. 118).

3 *bhaṇḍike*, explained at *VA.* 919 that this is a synonym for *poṭṭalike sampuṇṇamiñjānaṃ*. As *poṭṭalika* (several *v.ll.*) appears to mean a kind of grass, perhaps the phrase here stands for "two or three leaves from full bulbs." At *Jā.* i. 474 the reading is *gaṇḍikā*, a stalk or stick. At *VA.* 920 it is said "So too is this *bhaṇḍikalasuṇa* (garlic in the bundle), it is not one, two (or) three bulbs (*miñjaka*)." *Miñjā*, according to Geiger, *Pali Lit. und Sprache*, § 9 = *majjā* (pith, sap); *a-miñjaka*, according to *C.P.D.* is "without tuber." But onions, garlic and leeks are bulbous plants. It seems that the nuns were to be given the garlic done up into bundles, rather than the bulbous parts themselves.

4 See *P.E.D.* under *yathābhatam*. *Jā.* i. 475 makes out that the nuns went to the lay-follower's house where the garlic had been brought from the field. This would explain his injunction to them to go to the field.

down upon, criticised, spread it about, saying: "How can these nuns, not knowing moderation, have much garlic taken away?" Nuns heard that keeper of the field who . . spread it about. Those who were modest nuns . . . spread it about, saying:

"How can the lady Thullanandā, not knowing moderation, have much garlic taken away?" . . .

"Is it true, as is said, monks, that the nun Thullanandā, not knowing moderation, had much garlic taken away?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can the nun Thullanandā, not knowing moderation, have much garlic taken away? It is not, monks, for pleasing those who are not (yet) pleased . . ." and having given reasoned talk, he addressed the monks, saying:

"Formerly, monks, the nun Thullanandā was the wife of a certain brahmin [258] and there were three daughters, Nandā, Nandavatī, Sundarīnandā.[1] Then, monks, that brahmin, having passed away, was born in the womb of a certain goose[2] and his feathers were made all of gold. He gave a feather one by one to these. Then, monks, the nun Thullanandā, saying: 'This goose is giving us a feather one by one,' having taken hold of that king of the geese, plucked him. His feathers, on growing again, turned out white. So at that time, monks, the nun Thullanandā lost the gold through too much greed; now she will lose the garlic."

> "One should be pleased with what is received, for
> too much greed is bad.
> By taking hold of the king of the geese, one may
> lose the gold."

Then the lord having in many a figure rebuked the nun Thullanandā for her difficulty in maintaining herself . . . ". . . And thus, monks, the nuns should set forth this rule of training:

---

[1] *Cf. Vin.* iv. 211 where these appear as the sisters of Thullanandā.
[2] *haṃsa*, or swan; "mallard" at *Jā.* transln. i. 293.

Whatever nun should eat garlic, there is an offence of expiation."[1] ‖ 1 ‖

Whatever means: . . . nun is to be understood in this case.

Garlic means: it is called the Magadha (plant).[2]

If she says, 'I will eat,' and accepts, there is an offence of wrong-doing. For every mouthful there is an offence of expiation. ‖ 1 ‖

If she thinks that it is garlic when it is garlic (and) eats, there is an offence of expiation. If she is in doubt as to whether it is garlic . . . If she thinks that it is not garlic when it is garlic (and) eats, there is an offence of expiation. If she thinks that it is garlic when it is not garlic (and) eats, there is an offence of wrong-doing. If she is in doubt as to whether it is not garlic (and) eats, there is an offence of wrong-doing. If she thinks that it is not garlic when it is not garlic (and) eats, there is no offence. ‖ 2 ‖

There is no offence if it is an onion, if it is a beetroot,[3] if it is yellow myrobalan,[4] if it is bow-garlic,[5] if it is

[1] *Jā.* i. 476 points out that this prohibition, affecting all the nuns, is due to Thullanandā's greed. At *Vin.* ii. 140 it is made a *dukkaṭa* offence for monks to eat garlic; nor should Jain monks accept it (*Āyāraṃgasutta* II. 1, 8, 13).

[2] *VA.* 920 says that *māgadhaka* means that here it is a synonym for "garlic," for it is the garlic grown in the kingdom of Magadha.

[3] *bhañjanaka.* This, as a vegetable, is not given in *P.E.D.* "Beetroot" is guess-work, based on remark at *VA.* 920 that it is red in colour. This, however, may suggest radish. *VA.* 920 also says that it has two bulbs (*miñjā*); in this *VA.* resembles other early commentaries, which it cites.

[4] *harītaka.* According to *P.E.D.* this is *Terminalia citrina* or *chebula.* *VA.* 920 says that it is the colour of vegetables (or greens) and has three "bulbs," or, according to another early commentary, one. *Asl.* 320 uses *harītaka* in definition of *kasāva,* an astringent decoction made from plants. At *Vin.* i. 201 the fruit is allowed as a medicine.

[5] *cāpalasuṇa.* *VA.* 920 says it has no bulb but only sprouts; *cf.* the bulbless onion, *Allium fistulosum,* grown for its leafy tops; and *cf.* another botanical name, *cāpa-paṭa* (Skrt.), the tree *Buchanania latifolia.*

in a concoction of broth,[1] in a concoction of meat, in a concoction of oil; if it is in a salad[2]; if it is in a tit-bit[3]; if she is mad, if she is the first wrong-doer. || 3 || 2 ||

[1] This and the two following occur at *Vin.* iv. 110. They could contain the Magadha garlic.

[2] *sāḷave.* *VA.* 920 says there is no offence if it is in a "hot" salad, or salad of jujube-fruits and so on, *badarasāḷavâdīsu,* or if it is among astringent vegetables, *ambilasākâdīsu.* *Cf. B.D.* ii. 316, n. 2; *VA.* 817; *Asl.* 320.

[3] *uttaribhaṅga,* or dainties; *cf. B.D.* i. 275, n. 5.

EXPIATION (PĀCITTIYA) II

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six nuns, having let the hair of the body grow, bathed naked together with prostitutes at the same ford of the river Aciravatī.[1] [259] The prostitutes . . . spread it about, saying: "How can these nuns let the hair of the body grow, like women householders who enjoy pleasures of the senses?" Nuns heard these prostitutes who . . . spread it about. Those who were modest nuns . . . spread it about, saying: "How can this group of six nuns let the hair of the body grow?" . . .

"Is it true, as is said, monks, that the group of six nuns let the hair of the body grow?"

"It is true, lord."

The enlightened one, the lord, rebuked them saying: "How, monks, can the group of six nuns let the hair of the body grow? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should let the hair of the body grow, there is an offence of expiation." || **1** ||

Whatever means: . . . nun is to be understood in this case.

Hair of the body means: under both armpits and on the private parts.

Should let grow means: if she lets one hair grow, there is an offence of expiation. If she lets many hairs grow, there is an offence of expiation.

There is no offence if it is because of illness, if she is mad, if she is the first wrong-doer. || **2** ||

---

[1] *Cf. Vin.* i. 293; iv. 278.

EXPIATION (PĀCITTIYA) III

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time two nuns, tormented by dissatisfaction, having entered an inner room, slapped with the palms of the hands. Nuns, having run up at the sound of this noise, spoke thus to these nuns: "Why do you, ladies, misbehave with a man?" Saying: "Ladies, we are not misbehaving with a man," they told this matter to the nuns. Those who were modest nuns . . . spread it about, saying: "How can these nuns slap with the palms of the hands?" . . .

"Is it true, as is said, monks, that nuns slapped with the palms of the hands?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can nuns slap with the palms of the hands? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

In slapping with the palms of the hands, there is an offence of expiation."[1] || **1** || **[260]**

Slapping with the palms of the hands means: if she, enjoying the contact, gives a blow to the private parts even with a lotus leaf,[2] there is an offence of expiation.

There is no offence if it is because of illness, if she is mad, if she is the first wrong-doer. || **2** ||

---

[1] On these "brief Pācittiyas" (*cf.* also the next), see *B.D.* ii., Intr. xxxiv.

[2] *Cf.* the same expression at *Vin.* iv. 146 in definition of "should give a blow," and at *Vin.* iv. 147 in definition of "should raise the palm of the hand."

EXPIATION (PĀCITTIYA) IV

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a certain woman who had formerly been a king's concubine, had gone forth among the nuns. A certain nun, tormented by dissatisfaction, approached this nun, and having approached, she spoke thus to this nun: "The king, lady, constantly came to see you. How did you manage?"

"By means of an application of lac, lady."

"What is this application of lac, lady?"

Then this nun showed an application of lac to that nun. Then that nun, having taken the application of lac, having forgotten to wash it, put it to one side. The nuns, having seen it surrounded by flies, spoke thus: "Whose doing is this?" She spoke thus: "It is my doing." Those who were modest nuns . . . spread it about, saying: "How can a nun take an application of lac?" . . .

"Is it true, as is said, monks, that a nun took an application of lac?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can a nun take an application of lac? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

In an application of lac, there is an offence of expiation." || **1** ||

Application of lac means: it is made of lac, made of wood, made of flour, made of clay.

Should take[1] means: if she, enjoying the contact, makes even a lotus-leaf enter the private parts, there is an offence of expiation.

There is no offence if it is because of illness, if she is mad, if she is the first wrong-doer. || **2** || **[261]**

[1] Note that a word is here defined which does not come into the rule, and that this, as it stands, is one of the "brief Pācittiyas."

EXPIATION (PĀCITTIYA) V

. . . among the Sakyans at Kapilavatthu in the Banyan monastery. Then Mahāpajāpatī the Gotamid approached the lord; having approached, having greeted the lord, she stood to windward, saying: "Lord, the women smell nasty." Then the lord, saying: "Then let the nuns take an ablution with water," roused . . . delighted Mahāpajāpatī the Gotamid with dhamma-talk. Then Mahāpajāpatī the Gotamid, having been roused . . . delighted with dhamma-talk by the lord, having greeted the lord, departed keeping her right side towards him. Then the lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying: "I allow, monks, an ablution with water for the nuns." || 1 ||

Now at that time a certain nun, saying: "An ablution with water is allowed by the lord," taking a very deep ablution with water, got a sore on her private parts. Then this nun told this matter to the nuns. Those who were modest nuns . . . spread it about, saying: "How can this nun take a very deep ablution with water?" . .

"Is it true, as is said, monks, that a nun took a very deep ablution with water?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can a nun take a very deep ablution with water? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

If a nun is taking an ablution with water, she may take at most (a measure of) two finger-joints. For whoever exceeds this, there is an offence of expiation." || 2 || 1 ||

Ablution with water means: it is called washing the private parts.

Is taking means: is washing.

She may take at most (a measure of) two finger-joints means: she may take at most (a measure of) two joints of two fingers.

For whoever exceeds this means: if she, enjoying the contact, exceeds by even a hair's breadth, there is an offence of expiation. || 1 ||

If she thinks that it is more when it is more than (a measure of) two finger-joints (and) takes it,[1] there is an offence of expiation. If she is in doubt as to whether it is more than (a measure of) two finger-joints . . . If she thinks that it is less when it is more than (a measure of) two finger-joints (and) takes it, there is an offence [262] of expiation. If she thinks that is is more when it is less than (a measure of) two finger-joints, there is an offence of wrong-doing. If she is in doubt as to whether it is less than (a measure of) two finger-joints, there is an offence of wrong-doing. If she thinks that it is less when it is less than (a measure of) two finger-joints, there is no offence. || 2 ||

There is no offence if she takes at most (a measure of) two finger-joints; if she takes less than at most (a measure of) two finger-joints; if it is because of illness; if she is mad, if she is the first wrong-doer. || 3 || 2 ||

[1] *I.e.*, the ablution.

EXPIATION (PĀCITTIYA) VI

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time Ārohanta, a chief minister,[1] had gone forth among the monks (and) his former wife had gone forth among the nuns. Now at that time that monk participated in a meal in the presence of that nun. Then that nun enticed[2] that monk, standing near him with drinking water and with a fan as he was eating.[3] Then that monk upbraided that nun, saying: "Do not, sister, do this, it is not allowable."

"Formerly you did this and that to me, now you do not put up with this much," and having thrown down the drinking cup on his head, she struck him with the fan. Those who were modest nuns . . . spread it about, saying:

"How can this nun strike a monk?" . . .

"Is it true, as is said, monks, that a nun struck a monk?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can a nun strike a monk? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should stand with drinking water or

---

[1] Mentioned, I think, nowhere but here.

[2] *accāvadati;* in sense of "to talk down," at *Vin.* iv. 224. Here, according to *VA.* 922, she spoke to him as though they were still leading the household life, saying that she used to stand close to him thus while he ate. Note that nuns had access to the monks' quarters.

[3] *bhuñjati* is the verb used for partaking of soft foods, those which constitute the five kinds of meals (see *Vin.* iv. 83) referred to below. To stand close to a monk eating solid food is a *dukkaṭa* offence (below).

with a fan close to a monk while he is eating, there is an offence of expiation." || 1 ||

Whatever means: . . . nun is to be understood in this case.

To a monk means: to one who is ordained.

Is eating: means is eating any one meal of the five (kinds of) meals.[1]

Drinking water means: whatever is drinkable.[2]

Fan[3] means: whatever is a fan.[3]

Should stand close means: if she stands within a reach of the hand, there is an offence of expiation. || 1 || [263]

If she thinks that he is ordained when he is ordained (and) stands close with drinking water or with a fan, there is an offence of expiation. If she is in doubt as to whether he is ordained . . . If she thinks that he is not ordained when he is ordained . . . there is an offence of expiation. If she stands close having left a reach of the hand, there is an offence of wrong-doing. If she stands close while he is eating solid food, there is an offence of wrong-doing. If she stands close to one who is not ordained, there is an offence of wrong-doing. If she thinks that he is ordained when he is not ordained, there is an offence of wrong-doing. If she is in doubt as to whether he is not ordained, there is an offence of wrong-doing. If she thinks that he is not ordained when he is not ordained, there is an offence of wrong-doing.[4] || 2 ||

---

[1] See *Vin*. iv. 83.

[2] For *pāniya*, drinking water, also has this meaning of a beverage. *VA*. 922 says that it may be pure water, or buttermilk, curds, milk and so on.

[3] *vidhūpana . . . vījanī*, *VA*. 922 saying, "even the corner of a robe." *Vidhūpana* allowed to monks at *Vin*. ii. 130. *VvA*. 147 calls it *caturassavījanī*, a four-cornered *vījanī*. Three kinds of *vījanī* allowed at *Vin*. ii. 130, in addition to the "mosquito-fan," *makasavījanī*. *Vin. Texts* iii. 131 f. translates as both fan and fly-whisk.

[4] *Cf*. previous clause but two.

There is no offence if she gives[1]; if she causes (another) to give[1]; if she commands one who is not ordained[2]; if she is mad, if she is the first wrong-doer. || 3 || 2 ||

[1] *I.e.*, the curry or water to the monk to drink, or the fan for him to fan himself with, *VA*. 922.

[2] *VA*. 922, if she commands a novice to stand near a monk (and minister to him as he is eating), there is no offence.

EXPIATION (PĀCITTIYA) VII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns, having had raw grain asked for at harvest time, carried it towards the town. (Those) at the gateway, saying: "Ladies, give a portion," having obstructed (them) let (them) go. Then these nuns, having gone to a dwelling,[1] told this matter to the nuns. Those who were modest nuns . . . spread it about, saying: "How can these nuns have raw grain asked for?" . . .

"Is it true, as is said, monks, that the nuns had raw grain asked for?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can nuns have raw grain asked for? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun, having asked for raw grain or having had it asked for, or having roasted it or having caused it to be roasted, or having pounded it or having caused it to be pounded, or having cooked it or having caused it to be cooked, should eat it, there is an offence of expiation." ||1||

Whatever means: . . . nun is to be understood in this case.

Raw grain means: rice, paddy, barley, wheat, millet, beans, rye.[2]

Having asked for means: oneself having asked for.

Having had asked for means: having caused another to ask for.

Having roasted means: oneself having roasted.

---

[1] Probably meaning a nunnery. [2] See *B.D.* i. 83, n. 4.

Having caused to be roasted means: having caused another to roast.

Having pounded means: . . . *Having caused to be pounded* means . . .

Having cooked means: . . . *Having caused to be cooked* means: having caused another to cook.

If she says, "I will eat it" (and) [**264**] accepts it, there is an offence of wrong-doing. For every mouthful, there is an offence of expiation. || 1 ||

There is no offence if it is because of illness, if she has pulses[1] asked for; if she is mad, if she is the first wrong-doer. || 2 || **2** ||

[1] *aparaṇṇa*, or vegetables, or prepared cereals; *cf.* below, p. 259.

EXPIATION (PĀCITTIYA) VIII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a certain brahmin who earned (his keep) as a hireling of a king,[1] saying, "I will ask for wages as before," having washed his head, went along beside a nunnery to the royal court. A certain nun, having relieved herself in a receptacle, in throwing it away over a wall, let it fall[2] on that brahmin's head. Then that brahmin . . . spread it about, saying: "These shaven-headed strumpets are not true recluses.[3] How can they let a pot fall on my head? I will set fire to their dwelling," and having taken up a fire-brand, he entered the dwelling. A certain lay follower as he was going out from the dwelling saw that brahmin who, having taken up the fire-brand, was entering the dwelling. Seeing him, he spoke thus to that brahmin: "Why do you, good sir, having taken up a fire-brand, enter the dwelling?"

"Good sir, these shaven-headed strumpets let a pot fall on my head. I will set fire to their dwelling."

"Go away, good brahmin, this is auspicious; you will receive a thousand, and this is (your) wage." Then that brahmin, having washed his head, having gone to the royal court, received a thousand, and this was the wage. Then that lay follower, having entered the dwelling, having told this matter to the nuns, scolded them. Those who were modest nuns . . . spread it about, saying: "How can these nuns throw out excrement over a wall?" . . .

"Is it true, as is said, monks, that nuns threw out excrement over a wall?"

"It is true, lord."

---

[1] *nibbiṭṭharājabhaṭa*. *Cf.* *Sn*. 25.

[2] *āsumbhi*. *Cf.* above, p. 252.

[3] *Cf.* above, p. 178, below, p. 275.

The enlightened one, the lord, rebuked them, saying: "How, monks, can nuns . . . over a wall? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should throw out or should cause (another) to throw out excrement or urine or rubbish or remains of food over a wall or over a fence, there is an offence of expiation." || **1** || [**265**]

Whatever means: . . . nun is to be understood in this case.

Excrement means: it is called fæces.

Urine means: it is called water.

Rubbish means: it is called sweepings.

Remains of food means: odd bits or bones or impure water.[1]

Wall means: there are three (kinds of) walls, a wall of bricks, a wall of stones, a wall of wood.

Fence means: there are three (kinds of) fences, a fence of bricks, a fence of stones, a fence of wood.

Over a wall means: beyond a wall.

Over a fence means: beyond a fence.

Should throw out means: if she herself throws out, there is an offence of expiation.

Should cause (another) to throw out means: if she commands another, there is an offence of expiation. When once commanded, if she throws out many times, there is an offence of expiation. || 1 ||

There is no offence if she throws out having looked over; if she throws out into what is not a track[2]; if she is mad, if she is the first wrong-doer. || 2 || **2** ||

---

[1] This list occurs at *Vin.* ii. 115, monks there being forbidden to take these things out in their bowls, as though they were waste-tubs.

[2] *avalañje—i.e.*, presumably meaning into a place where no one is likely to pass, *avalañja* meaning "impassable, out of use" (*C.P.D.*), and *valañja*, meaning a "track" (*P.E.D.*). *Comy.* of no help.

EXPIATION (PĀCITTIYA) IX

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a certain brahmin's cornfield was beside a nunnery. The nuns threw out excrement and urine and rubbish and remains of food into the field. Then that brahmin . . . spread it about, saying: "How can the nuns despoil our cornfield?"[1] Nuns heard that brahmin who . . . spread it about. Those who were modest nuns . . . spread it about, saying: "How can nuns throw out excrement . . . and the remains of food on to the crops?"[2] . . .

"Is it true, as is said, monks, that nuns threw out . . . on to the crops?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can nuns throw out . . . on to the crops? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should throw out or should cause (another) to throw out excrement or urine or rubbish or the remains of food on to the crops, there is an offence of expiation."[3] || 1 ||

Whatever means. . . . nun is to be understood in this case.

Excrement means: (*see* VIII, 2, 1) . . . or impure water. [266]

Crops means: grain and pulses[4] planted as food for the use of human beings.

---

[1] *Cf. Vin.* iv. 47 (*B.D.* ii. 257).

[2] *harita. Cf. Vin.* iv. 48.

[3] *Cf.* Sekhiya 74.

[4] *aparaṇṇa. Cf.* p. 256, above. This definition of "crops" = *Vin.* iv. 48.

Should throw out means: if she herself throws out, there is an offence of expiation.

Should cause (another) to throw out means: . . . (see VIII, 2, 1) . . . offence of expiation. || 1 ||

If she thinks that they are crops when they are crops (and) throws out or causes (another) to throw out, there is an offence of expiation. If she is in doubt as to whether they are crops . . . If she thinks that they are not crops when they are crops . . . offence of expiation. If she thinks that they are crops when they are not crops, there is an offence of wrong-doing. If she is in doubt as to whether they are not crops, there is an offence of wrong-doing. If she thinks that they are not crops when they are not crops, there is no offence. || 2 ||

There is no offence if she throws out having looked round; if she throws out on to the edges of a field; if she throws out having asked the owner (for permission) and having obtained the permission[1]; if she is mad, if she is the first wrong-doer. || 3 || **2** ||

---

[1] *āpucchitvā apaloketvā*. *Cf.* above, p. 184.

EXPIATION (PĀCITTIYA) X

. . . in Rājagaha in the Bamboo Grove at the squirrels' feeding-place. Now at that time there was a festival on a mountain-top in Rājagaha.[1] The group of six nuns went to see the festival on the mountain-top. People . . . spread it about saying: " How can nuns come to see dancing and singing and music, like women householders who enjoy pleasures of the senses ?" Nuns heard these people who . . . spread it about. Those who were modest nuns . . . spread it about, saying: "How can the group of six nuns go to see . . . music ?" . . .

" It is true, lord."

The enlightened one, the lord, rebuked them, saying: " How, monks, can the group of six nuns go to see . . . music ? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should go to see dancing or singing or music, there is an offence of expiation."[2] || 1 ||

Whatever means: . . . nun is to be understood in this case.

Dancing means: whatever is dancing.[3]

Singing means: whatever is singing.[4]

Music means: whatever is music.[5] [267]

---

[1] *Cf. Vin.* iv. 85 (*B.D.* ii. 335 and n.).

[2] Made into a *dukkaṭa* for monks at *Vin.* ii. 108.

[3] *VA.* 925 says that if dancers and so on dance, or drunkards, and even peacocks, parrots and monkeys, all this is dancing.

[4] *VA.* 925 says what is connected with the utter waning of the noble ones, or the singing on festive occasions, or the singing of dhamma-repeaters if they are monks lacking in restraint, all this is singing. *Cf. Vin.* ii. 108.

[5] This may be music got by playing on a thong or the string of a lute or the music of the pitcher-drum and even of the water-drum, *VA.* 925.

If she goes to see, there is an offence of wrong-doing. Standing where she sees or hears, there is an offence of expiation. If having left the region of sight, she sees or hears again, there is an offence of expiation. If she goes to see one or the other, there is an offence of wrong-doing. Standing where she sees or hears, there is an offence of expiation. If having left the region of sight, she sees or hears again, there is an offence of expiation.[1] || 1 ||

There is no offence if, standing in a monastery, she sees or hears; if, having come to where nuns are resting or sitting down or lying down, they dance or sing or play music; if, going along a path, she sees or hears; if, having gone as there is something to be done,[2] she sees or hears; if there are accidents; if she is mad, if she is the first wrong-doer. || 2 || **2** ||

The First Division: that on garlic

[1] *Cf. Vin.* iv. 108 (*B.D.* ii. 380).

[2] *VA.* 926 says that if she has gone for ticket-food, or because there is anything else to be done, there is no offence.

EXPIATION (PĀCITTIYA) XI

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a man, a relative[1] of a nun who was a pupil of Bhaddā Kāpilānī,[2] set out from a village for Sāvatthī on some business. Then that nun stood together with and further talked with that man, the one with the other, in the dark of the night when there was no light. Those who were modest nuns . . . spread it about, saying: "How can this nun stand together with and further talk with a man, the one with the other, in the dark of the night when there is no light?" . . .

"Is it true, as is said, monks, that a nun . . . when there was no light?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can a nun . . . when there was no light? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should stand together with or should talk with[3] a man, the one with the other, in the dark of the night when there is no light, there is an offence of expiation." || **1** ||

Whatever means: . . . nun is to be understood in this case.

In the dark of the night means: after the sun has gone down.[4]

When there is no light means: when it is dark.[5] [268]

---

[1] Fact that he was a relative did not mitigate the offence.

[2] Mentioned at *Vin.* iv. 227, 269, 290, 292.

[3] *VA.* 926 "about worldly life."

[4] Same phrase used in definition of *atthaṃgate suriye,* "after sunset," at *Vin.* iv. 55 (*B.D.* ii. 275).

[5] *anāloke.*

Man means: a human man, not a yakkha, not a departed one, not an animal; one who is learned, competent to stand, to talk.

Together with means: together.[1]

The one with the other means: there is a man as well as a nun.[1]

Should stand together with means: if she stands within a reach of a man's hand, there is an offence of expiation.

Or should talk with means: if she talks, standing within a reach of a man's hand, there is an offence of expiation. If she stands or talks, having left (the space of) a reach of the hand,[2] there is an offence of wrong-doing. If she stands together with or talks with a yakkha or a departed one or a eunuch or an animal in human form, there is an offence of wrong-doing. || 1 ||

There is no offence if some learned friend comes to be (present); if she, not wishing for a private place, stands or talks thinking about something else[3]; if she is mad, if she is the first wrong-doer. || 2 || 2 ||

---

[1] *Cf. Vin.* iv. 68 (*B.D.* ii. 301).

[2] *Cf. Vin.* iv. 95.

[3] *Cf. Vin.* iv. 69, 97 (*B.D.* ii. 301, 358 f.) and p. 268, below.

EXPIATION (PĀCITTIYA) XII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a man, a relative of a nun who was a pupil of Bhaddā Kāpilānī,[1] set out from a village for Sāvatthī on some business. Then that nun, thinking: "It is forbidden by the lord to stand together with (or) talk with a man, the one with the other, in the dark of the night when there is no light,"[2] stood together with and talked with that very man, the one with the other, in a secluded place. Those who were modest nuns . . . (XI, **1**. *Instead of* in the dark of the night when there is no light *read* in a secluded place) . . . " . . . this rule of training:

Whatever nun should stand together with or should talk with a man, the one with the other, in a secluded place, there is an offence of expiation." || **1** ||

Whatever means: . . . nun is to be understood in this case.

A secluded place means: it is secluded by a wall built of wattle and daub or by a door or by a screen or by a screen wall or by a tree or by a pillar or by a sack or it is secluded by anything whatever.[3]

Man means: a human man . . . (XI, **2**) . . . if she is the first wrong-doer. || **2** || [**269**]

---

[1] See above, p. 263, for references.
[2] Nuns' Pāc. XI.
[3] *Cf. Vin.* iii. 188, 192 (*B.D.* i. 332, 337).

EXPIATION (PĀCITTIYA) XIII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a man, a relative of a nun who was a pupil of Bhaddā Kāpilānī,[1] set out from a village for Sāvatthī on some business. Then that nun, thinking: "It is forbidden by the lord to stand together with (or) talk with a man, the one with the other, in a secluded place,"[2] stood together with and talked with that very man in an open place. Those who were modest nuns . . . (XI, **1**. *Instead of* in the dark of the night when there is no light *read* in an open place) . . . " . . . this rule of training:

Whatever nun should stand together with or should talk with a man, the one with the other, in an open place, there is an offence of expiation." || **1** ||

Whatever means: . . . nun is to be understood in this case.

Open place means: what is not secluded by a wall built of wattle and daub . . . or by a sack or what is not secluded by anything whatever.

Man means: a human man . . . (XI, **2**) . . . if she is the first wrong-doer. || **2** ||

---

[1] See above, p. 263, for references. [2] Nuns' Pāc. XII.

EXPIATION (PĀCITTIYA) XIV

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā stood together with and talked with a man, the one with the other, on a carriage road and in a cul-de-sac and at cross-roads,[1] and she whispered in his ear[2] and she dismissed the nun who was her companion. Those who were modest nuns . . . spread it about, saying:

"How can the lady Thullanandā stand together with . . . at cross-roads, and whisper in his ear and dismiss the nun who is her companion?" . . .

"Is it true, as is said, monks, that the nun Thullanandā stood together with . . . and dismissed the nun who is her companion?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can the nun Thullanandā stand together with . . . and dismiss the nun who is her companion? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training: [270]

Whatever nun should stand together with or should talk with a man, the one with the other, on a carriage road or in a cul-de-sac or at cross-roads[3] or should whisper in his ear or should dismiss the nun who is her companion, there is an offence of expiation." || **1** ||

Whatever means: . . . nun is to be understood in this case.

---

[1] These three words occur above, p. 105 (*Vin.* iv. 176) in definition of "among the houses."

[2] *nikaṇṇikaṃ jappeti.*

[3] Curiously translated by B. C. Law, *Hist. Pali Lit.* i., p. 74, in (12) "in the public street or cross roads where there are crows."

Carriage road means: it is called a carriage road.[1]

Cul-de-sac means: they depart by that (way) by which they entered.

Cross-roads means: it is called a place where four roads meet.[2]

Man means: a human man, not a yakkha, not a departed one, not an animal; one who is learned, competent to stand, to talk.[3]

Together with means: together.[3]

The one with the other means: there is a man as well as a nun.[3]

Should stand together with means: . . . offence of expiation.[3]

Or should talk with means: . . . offence of expiation.[3]

Or should whisper in his ear means: if she talks close into a man's ear,[4] there is an offence of expiation.

Or should dismiss the nun who is her companion means: if, desiring to indulge in bad habits, she then[5] dismisses the nun who is her companion, there is an offence of wrong-doing.[6] In leaving the region of sight or the region of hearing, there is an offence of wrong-doing. When she has left, there is an offence of expiation.[6] If she stands or talks, having left (the space of) a reach of the hand, there is an offence of wrong-doing.[7] If she stands together with or talks with a yakkha or a departed one or a eunuch or an animal in human form, there is an offence of wrong-doing.[7] || 1 ||

There is no offence if some learned friend comes to be (present); if, not wishing for a private place she stands

[1] *rathiyā nāma racchā vuccati*. *Racchā* is a contracted form of *rathiyā*; it occurs at *Vin*. ii. 194, iii. 151; *Jā*. i. 346, 425, and in definition of *rathikā* at *VA*. 886.

[2] *siṅghāṭako nāma caccaraṃ vuccati*. *Cf*. explanation of *siṅghāṭaka* at *VA*. 886, quoted above, p. 105. The word *caccara* occurs at *Vin*. iii. 151 (*B.D*. i. 257); *Miln*. 330; *Jā*. i. 425.

[3] =above, p. 264.

[4] *upakaṇṇake*, or secretly; *cf*. *Vin*. ii. 99, iv. 20 (*B.D*. ii. 203).

[5] *pi*, which Oldenberg says, *Vin*. iv. 367, "we ought to expunge."

[6] *Cf*. *Vin*. iv. 93 (*B.D*. ii. 352) in definition of "should dismiss."

[7] *Cf*. above, p. 264.

or talks thinking about something else[1]; if, not wishing to indulge in bad habits, she dismisses the nun who is her companion if there is something to be done[2]; if she is mad, if she is the first wrong-doer. ‖ 2 ‖ **2** ‖

[1] *Cf. Vin.* iv. 69, 97 (*B.D.* ii. 301, 358), 269 (above, p. 264).

[2] *Cf. Vin.* iv. 94 (*B.D.* ii. 353). *VA.* 927 says on the above passage, "if it is for conveying ticket-food or for putting in order something badly arranged in the dwelling-place."

EXPIATION (PĀCITTIYA) XV

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a certain nun frequented a certain family as a regular diner. Then that nun, having dressed in the morning, taking her bowl and robe, approached that family; having approached, having sat down on a seat, she departed without asking the owner (for permission). The family's slave-woman, while sweeping the house, **[271]** placed that seat inside a dish.[1] The people, not seeing that seat, spoke thus to that nun: "Lady, where is that seat?"

"I, sirs, did not see that seat."

Saying, "Lady, give back that seat," having scolded her, they stopped (her as) a regular diner. Then these people, searching[2] the house, having seen that seat inside the dish, having apologised to that nun, (re-) established her as a regular diner. Then that nun told this matter to the nuns. Those who were modest nuns . . . spread it about, saying:

"How can this nun, having approached families before a meal, having sat down on a seat, depart without asking the owner (for permission)?" . . .

"Is it true, as is said, monks, that a nun . . . the owner (for permission)?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can a nun . . . depart without asking the owner (for permission)? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

---

[1] This sounds odd, but we know little of the sizes of the dishes and vessels used. But if the *āsana*, the seat, defined below as "the place for sitting cross-legged," was only a rush- or padded-seat for sitting on on the floor, it could easily be mislaid in quite a moderate sized bowl.

[2] *sodheti* can also mean to clean.

Whatever nun, having approached families before a meal, having sat down on a seat, should depart without asking the owner (for permission), there is an offence of expiation." || 1 ||

Whatever means: . . . nun is to be understood in this case.

Before a meal means: from sunrise until midday.[1]

Family means: there are four (kinds of) families: a noble family, a brahmin family, a merchant family, a low-caste family.[2]

Having approached means: having gone there.

A seat means: it is called a place for sitting cross-legged.[3]

Having sat down means: having sat down on this.

Should depart without asking the owner (for permission) means: whatever man in that family is learned, without asking him (for permission but) in letting herself pass a place that is sheltered from the rain,[4] there is an offence of expiation. || 1 ||

If she thinks that she has not asked (for permission) when she has not asked (for permission) and departs,

---

[1] This is the reverse of the definition of "wrong time" (for eating) at *Vin.* iv. 86 (*B.D.* ii. 336). These two definitions together divide the day into two times for eating—the right and the wrong.

[2] = *Vin.* iii. 184, iv. 80, 177.

[3] *pallaṅka* must at some time have come to mean the thing sat upon, early on perhaps a simple mat. At *Vin.* i. 192 *pallaṅka* is among various things which if used gives rise to a *dukkaṭa* offence; while at *Vin.* ii. 280 nuns incur a similar offence if they sit on one, a half-*pallaṅka* being "allowed" instead. This may mean, however, sitting half cross-legged—so as to give more room. At *Vin.* ii. 169 a *pallaṅka* is allowed to be used by monks if the hair is destroyed (*bhinditvā*), while at *Vin.* iv. 299 this same proviso (here *chinditvā*, cut out) turns the nuns' offence of using a *pallaṅka* into "no offence." It is defined here as "made by bringing (horse-) hair for it," but at *DA.* 86 as "made having put figures of wild animals on the legs." See *Dial.* i. 11, n. 5 for some interesting remarks.

[4] *anovassaka*. *Cf. deso anovassako* at *Vin.* ii. 211. *VA.* 927 says that in making the first foot cross (or pass), there is an offence of wrong-doing; in making the second foot cross, one of expiation.

there is an offence of expiation. If she is in doubt as to whether she has not asked (for permission). . . . If she thinks that she has asked (for permission) when she has not asked (for permission) . . . there is an offence of expiation. If it is not for a place for sitting cross-legged, there is an offence of wrong-doing. If she thinks that she has not asked (for permission) when she has asked (for permission), there is an offence of wrong-doing. If she is in doubt as to whether she has asked (for permission), there is an offence of wrong-doing. If she thinks that she has asked (for permission) when she has asked (for permission), there is no offence. || 2 ||

There is no offence if she goes away asking (for permission); if it is one that is not movable[1]; if she is ill; if there are accidents[2]; if she is mad, if she is the first wrong-doer. || 3 || **2** || [272]

---

[1] *asaṃhārime;* presumably meaning that she can go away of her own accord if she has not been given a *pallaṅka* or other movable seat.

[2] *VA*. 927 says that if they depart (*pakkamanti, v.l.* °*ati*) without asking (for permission) should a fire have broken out in the house or if there are thieves or similar misfortunes, there is no offence.

EXPIATION (PĀCITTIYA) XVI

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā, having approached families after a meal, sat down on[1] a seat without having asked the owner (for permission) and moreover lay down on[1] it. People, being shy of the nun Thullanandā, neither sat down on that seat nor lay down on it. The people . . . spread it about, saying: "How can the nun Thullanandā, having approached families after a meal, sit down on a seat without asking the owner (for permission) and moreover lie down on it?" Nuns heard these people who . . . spread it about. Those who were modest nuns . . . spread it about, saying: "How can the lady Thullanandā . . . and moreover lie down on it?" . . .

"Is it true, as is said, monks, that the nun Thullanandā . . . and moreover lay down on it?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can the nun Thullanandā . . . and moreover lie down on it? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun, having approached families after a meal, should sit down on or should lie down on a seat without asking the owner (for permission), there is an offence of expiation." || 1 ||

Whatever means: . . . nun is to be understood in this case.

After a meal means: after midday has passed until the sun has set.

---

[1] *abhi*-. . . *abhi*- may be intended to convey meaning of "loll" and "sprawl."

Family means: . . .[1]

Having approached means: having gone there.[1]

Without asking the owner (for permission) means: whatever man in that family is the owner, without asking him to give (permission).

A seat means: . . .[1]

Should sit down on means: if she sits down on it, there is an offence of expiation.

Should lie down on means: if she lies down on it, there is an offence of expiation. || 1 ||

If she thinks that she has not asked (for permission) when she has not asked (for permission) and sits down on or lies down on (a seat), there is an offence of expiation. If she is in doubt as to whether she has not asked (for permission) . . . (*see* XV, **2**) . . . there is no offence. || 2 || [**273**]

There is no offence if she, asking (for permission), sits down on or lies down on a seat; if it is a permanently appointed (seat); if she is ill; if there are accidents; if she is mad, if she is the first wrong-doer. || 3 || **2** ||

---

[1] See Pāc. XV, **2**, 1.

EXPIATION (PĀCITTIYA) XVII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time several nuns, going to Sāvatthī through the Kosalan districts, having arrived at a certain village in the evening, having approached a certain brahmin family, asked for accommodation.[1] Then that brahmin woman spoke thus to these nuns: "Wait, ladies, until the brahmin comes." The nuns, saying: "Until the brahmin comes!", having spread a sleeping-place, some sat down, others lay down. Then that brahmin having come during the night, spoke thus to that brahmin woman: "Who are these?"

"They are nuns, master."

Saying: "Throw out these shaven-headed strumpets,"[2] he threw them out from the house. Then these nuns, having arrived in Sāvatthī, told this matter to the nuns. Those who were modest nuns . . . spread it about, saying: "How can these nuns, having approached families at the wrong time, having spread a sleeping-place without asking the owner (for permission), sit down on it[3] and lie down on[3] it?" . . .

"Is it true, as is said, monks, that nuns . . . lay down on it?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can nuns, having approached families . . . lie down on it? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun, having approached families at the wrong time, having spread or having caused a sleeping-

---

[1] *okāsaṃ yāciṃsu.* [2] *Cf.* pp. 178, 257, above.

[3] Here and below *abhinisīdati, abhinipajjati*; above merely *nisīdati, nipajjati*. The stress of *abhi-* may mean, as in previous Pāc., to "loll" and "sprawl."

place to be spread without asking the owner (for permission), should sit down on it or should lie down on it, there is an offence of expiation." || **1** ||

Whatever means: . . . nun is to be understood in this case.

Wrong time means: from sunset until sunrise.[1]

Family means: . . . *Having approached* means: . . . *Without asking the owner* (*for permission*) means: . . . (*see* XVI, **2**, 2) . . .

Sleeping-place means: even a spreading of leaves.[2]

Having spread means: oneself having spread. [**274**]

Having caused to be spread means: having caused another to spread.

Should sit down on means: *Should lie down on* means: . . . || 1 ||

If she thinks that she has not asked (for permission) when she has not asked (for permission) and having spread or having caused a sleeping-place to be spread, she sits down on it or lies down on it, there is an offence of expiation. If she is in doubt as to whether she has not asked (for permission) . . . If she thinks that she has asked (for permission) when she has not asked (for permission) . . . offence of expiation. If she thinks that she has not asked (for permission) when she has asked (for permission), there is an offence of wrong-doing. If she is in doubt as to whether she has asked (for permission), there is an offence of wrong-doing. If she thinks that she has asked (for permission) when she has asked (for permission), there is no offence. || 2 ||

There is no offence if asking (for permission), having spread or having caused a sleeping-place to be spread, she sits down on it or lies down on it; if she is ill; if there are accidents; if she is mad, if she is the first wrong-doer. || 3 || **2** ||

---

[1] *Cf.* other definitions of "wrong time" at *B.D.* ii. 336 and above, p. 86.

[2] Other definitions of "sleeping-place" at *B.D.* ii. 196 = 201, 244.

EXPIATION (PĀCITTIYA) XVIII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun who was the pupil of Bhaddā Kāpilānī[1] attended on Bhaddā Kāpilānī respectfully. Bhaddā Kāpilānī spoke thus to the nuns: "Ladies, this nun attends on me respectfully, I will give her this robe." Then that nun, because of a misapprehension,[2] because of a misunderstanding,[3] saying: "Ladies, they say that I do not attend respectfully upon the lady, they do not say that she will give me a robe," made (someone) look down upon another. Those who were modest nuns . . . spread it about, saying: "How can this nun because of a misapprehension, because of a misunderstanding, make (someone) look down upon another?" . . .

"Is it true, as is said, monks, that a nun . . . made (someone) look down upon another?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can a nun, because of a misapprehension, because of a misunderstanding, make (someone) look down upon another? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun, because of a misapprehension, because of a misunderstanding, should make (someone) look down upon another, there is an offence of expiation." ||1||

Whatever means: . . . nun is to be understood in this case.

---

[1] See Saṅgh. III, Pāc. XI-XIII.

[2] *duggahitena.* I think here it does not mean that the robe was taken wrongly, but what Bhaddā said.

[3] *dūpadhāritena.*

Because of a misapprehension means: because it was apprehended in a different manner.

Because of a misunderstanding means: because it was understood in a different manner.

Another means: one who is ordained. If she makes (someone) look down upon (her), there is an offence of expiation. || 1 || [275]

If she thinks that she is ordained when she is ordained (and) makes (someone) look down upon (her), there is an offence of expiation. If she is in doubt as to whether she is ordained. . . . If she thinks that she is not ordained when she is ordained . . . offence of expiation. If she makes (someone) look down upon one who is not ordained, there is an offence of wrong-doing. If she thinks that she is ordained when she is not ordained, there is an offence of wrong-doing. If she is in doubt as to whether she is not ordained, there is an offence of wrong-doing. If she thinks that she is not ordained when she is not ordained, there is an offence of wrong-doing.[1] || 2 ||

There is no offence if she is mad, if she is the first wrong-doer.[2] || 3 || 2 ||

[1] Surely should read *anāpatti*, no offence.

[2] This Pāc. is unique in the nuns' group in having no more than these two regularly recurring instances where no offence is caused.

EXPIATION (PĀCITTIYA) XIX

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns, not seeing their own things, spoke thus to the nun Caṇḍakālī[1]: "Has the lady not seen our things?" The nun Caṇḍakālī . . . spread it about, saying:

"What, am I a thief then? what, am I just shameless? that these ladies, not seeing their own things, spoke thus to me: 'Has the lady not seen our things?' If indeed, ladies,[2] I take your things I am not a true recluse, I am falling away from the Brahma-life, I rise up in hell. But whoever speaks thus of me when it is not a fact, let her too be not a true recluse, let her fall away from the Brahma-life, let her rise up in hell."

Those who were modest nuns . . . spread it about, saying:

"How can the lady Caṇḍakālī curse herself as well as another with hell as well as with the Brahma-life?" . . .

"Is it true, as is said, monks, that the nun Caṇḍakālī cursed herself . . . with the Brahma-life?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can the nun Caṇḍakālī curse herself as well as another with hell as well as with the Brahma-life? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should curse herself or another with hell or with the Brahma-life, there is an offence of expiation." || 1 ||

---

[1] See Saṅgh. IV, VII, VIII.

[2] *sacā h'ayye.* Oldenberg says, *Vin.* iv. 367, that this may be *sace ahaṃ ayye,* and refers us to *Vin.* i. 88, *sacāca,* with *v.l.* and interpretation given by Bu., appearing at *Vin.* i. 372.

Whatever means: . . . nun is to be understood in this case.

Herself means: herself (individually).[1]

Another means: one who is ordained.

If she curses with hell or with the Brahma-life, there is an offence of expiation. || 1 || [276]

If she thinks that she is ordained when she is ordained (and) curses (her) with hell or with the Brahma-life, there is an offence of expiation. If she is in doubt as to whether she is ordained . . . If she thinks that she is not ordained when she is ordained . . . offence of expiation. If she curses (her) with animal birth or with the realm of the departed or with human misfortune, there is an offence of wrong-doing. If she curses one who is not ordained, there is an offence of wrong-doing. If she thinks that she is ordained when she is not ordained, there is an offence of wrong-doing. If she is in doubt as to whether she is not ordained, there is an offence of wrong-doing. If she thinks that she is not ordained when she is not ordained, there is an offence of wrong-doing.[2] || 2 ||

There is no offence if she is aiming at (explaining) the goal, if she is aiming at (explaining) a rule, if she is aiming at (explaining) the teaching[3]; if she is mad, if she is the first wrong-doer. || 3 || **2** ||

[1] *attānan ti paccattaṃ*=below, p. 281. This explanation will have been necessary if in early Bud. thought *attā* was prevalently held to stand for Ātman, transcendental self. But here it has no such reference, meaning simply a person, an individual, *pacca-*=*paṭi-* throwing back the emphasis away from Ātman on to an individual or particular self X, as contrasted with Y. *Paccattaṃ* at *A.* i. 156 is explained by *sāmaṃ* at *AA.* ii. 256.

[2] This is the Sinh. and Siam. reading. Oldenberg's edn. reads: "' if she thinks that she is ordained . . .,'" as in sentence but one before. " Offence of wrong-doing " should probably read " no offence."

[3] *Vin.* iii. 130 (*B.D.* i. 218, and see n. 2)=*Vin.* iv. 11 (*B.D.* ii. 185)=*Vin.* iv. 309 (below, p. 345).

EXPIATION (PĀCITTIYA) XX

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Caṇḍakālī, having quarrelled with the nuns, wept having struck[1] herself again and again. Those who were modest nuns . . . spread it about, saying: "How can the lady Caṇḍakālī weep, having struck herself again and again?" . . .

"Is it true, as is said, monks, that the nun Caṇḍakālī wept, having struck herself again and again?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can the nun Caṇḍakālī weep, having struck herself again and again? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should weep, having struck herself again and again, there is an offence of expiation." || 1 ||

Whatever means: . . . nun is to be understood in this case.

Herself means: herself (individually).[2]

If she weeps, having struck herself again and again, there is an offence of expiation. If she strikes, (but) does not weep, there is an offence of wrong-doing. If she weeps, (but) does not strike, there is an offence of wrong-doing. || 1 ||

There is no offence if, smitten by loss of relations or by

---

[1] *vadhitvā*, also meaning to punish.

[2] See above, p. 280.

loss of possessions[1] or by loss of health,[2] she weeps (but) does not strike; if she is mad, if she is the first wrong-doer. || 2 || 2 ||

The Second Division: that on the dark [277]

[1] *bhoga*, usually translated in this sequence as "wealth," must here refer either to the nun's own few possessions or to her relatives' wealth.

[2] Here three misfortunes or losses, *vyasana*, occur; five are given at *A.* iii. 147, *D.* iii. 235, where it is said that of these five, three (those mentioned above) do not cause beings to arise after death in painful states, while the other two do.

EXPIATION (PĀCITTIYA) XXI

. . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time several nuns bathed naked with prostitutes at the same ford of the river Aciravatī.[1] The prostitutes made fun of the nuns, saying: "Why in the world, ladies, is the Brahma-life led by you when you are young? Surely the pleasures of the senses should be enjoyed. When you are old, then you can lead the Brahma-life; thus will both extremes be experienced[2] by you." The nuns, being made fun of by these prostitutes, became ashamed.[3] Then these nuns, having gone to a dwelling, told this matter to the nuns. The nuns told this matter to the monks. The monks told this matter to the lord. Then the lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

"Because of this, monks, I will lay down a rule of training for nuns founded on ten reasons: for the excellence of the Order . . . for following the discipline.[4] And thus, monks, the nuns should set forth this rule of training:

Whatever nun should bathe naked, there is an offence of expiation." || **1** ||

Whatever means: . . . nun is to be understood in this case.

---

[1] *Cf. Vin.* i. 293 and above, p. 247. Other regulations as to the foods to be used by nuns when bathing given at *Vin.* ii. 280.

[2] *pariggahita,* lit. taken up.

[3] At *Vin.* i. 293 this is the story said to have been told by Visākhā to the lord when she was asking him to confer the eight boons, and of which the giving of bathing cloths for the nuns was the last.

[4] See *B.D.* i. 37 f.; ii. 87, 248, 323.

Should bathe naked means: if she bathes not clothed, not dressed,[1] there is an offence of expiation. || 1 ||

There is no offence if she is one whose robe is stolen[2] or if she is one whose robe is destroyed[2]; if there are accidents; if she is mad, if she is the first wrong-doer. || 2 || 2 ||

[1] *nivattha* and *pāruta*, the words used above, are also those that together cover the putting on of the three robes; see *B.D.* ii. 32, n. 2, 3.

[2] These words are defined (for monks) at *B.D.* ii. 48—*i.e.*, in Monks' Nissag. VI which, as is to be gathered from *VA*. 919, holds good for nuns as well as for monks.

EXPIATION (PĀCITTIYA) XXII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time bathing cloths for the nuns were allowed by the lord.[1] [278] The group of six nuns, saying: "Bathing cloths are allowed by the lord," wore bathing cloths that were not of a (proper) measure; they went about trailing (these) in front as well as behind.[2] Those who were modest nuns . . . spread it about, saying: "How can the group of six nuns wear bathing cloths that are not of a (proper) measure?" . . .

"Is it true, as is said, monks, that the group of six nuns wear bathing cloths that are not of a (proper) measure?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can the group of six nuns wear bathing cloths that are not of a (proper) measure? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

When a bathing cloth is being made for a nun, it must be made to a (proper) measure. This is the (proper) measure here: in length four spans according to the accepted span, in width two spans. For her who exceeds this (measure), there is an offence of expiation involving cutting down."[3] || **1** ||

Bathing cloth means: dressed in[4] which, she bathes.

---

[1] At *Vin*. i. 294. The giving of bathing cloths for the Order of nuns was the last of the eight boons which Visākhā asked the lord to confer on her. The bathing cloth was the fifth robe to be pointed out to a nun at her ordination, *Vin*. ii. 272.

[2] *Cf*. above, p. 99.

[3] *Cf*. Monks' Pāc. LXXXVII, LXXXIX-XCI.

[4] Here is another example of a garment to which *nivattha* refers; see *B.D.* ii. 32, n. 2.

Is being made means: making or causing to be made.[1]
It must be made to a (proper) measure. This is the (proper) measure here: in length four spans according to the accepted span, in width two spans means: if she makes it or causes it to be made exceeding this (measure), in the business there is an offence of wrong-doing; having cut it down on acquisition, an offence of expiation is to be confessed.

If what was incompletely executed by herself she has finished by herself, there is an offence of expiation. If she makes others finish what was incompletely executed by herself . . . If what was incompletely executed by others she has finished by herself . . . If she makes others finish what was incompletely executed by others, there is an offence of expiation. If she makes it or causes it to be made for another, there is an offence of wrong-doing. If, having acquired what was made for another, she makes use of it, there is an offence of wrong-doing.[2] || 1 ||

There is no offence if she makes it to the (proper) measure; if she makes it to less than the (proper) measure; if having acquired what was made for another (but) exceeding the (proper) measure, having cut it down, she makes use of it; if she makes a canopy or a ground-covering or a screen-wall or a mattress or a squatting-mat; if she is mad, if she is the first wrong-doer.[3] || 2 || **2** ||

---

[1] = *Vin.* iii. 226, iv. 168, 171.
[2] = *Vin.* iii. 225, iv. 167, 169, 170, 171.
[3] = *Vin.* iv. 171.

EXPIATION (PĀCITTIYA) XXIII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a certain nun's robe of costly robe-cloth was badly made, badly sewn. The nun Thullanandā [279] spoke thus to that nun: " Lady, this robe-cloth of yours is lovely, but the robe is badly made, badly sewn."

" If I unsew it, lady, will you sew it ?"

" Yes, lady, I will sew it."

Then that nun, having unsewn that robe, gave it to the nun Thullanandā. The nun Thullanandā, thinking: " I will sew it, I will sew it," neither sewed it nor made an effort[1] to get it sewn. Then that nun told this matter to the nuns. Those who were modest nuns . . . spread it about, saying: " How can the lady Thullanandā, having had a nun's robe unsewn, neither sew it nor make an effort to get it sewn ?" . . .

" Is it true, as is said, monks, that the Thullanandā, having had a nun's robe unsewn, neither sewed it nor made an effort to get it sewn ?"

" It is true, lord."

The enlightened one, the lord, rebuked them, saying: " How, monks, can the nun Thullanandā . . . nor make an effort to get it sewn ? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun, having unsewn or having made (another) unsew a nun's robe, if she is not afterwards prevented should neither sew it nor should make an effort to get it sewn, except on the fourth and fifth days, there is an offence of expiation." || **1** ||

---

[1] ***ussukkaṃ karoti***, or " to find energy." *Cf.* below, pp. 309, 330.

Whatever means: . . . nun is to be understood in this case.

A nun's means: another nun's.

Robe means: any one robe of the six (kinds of) robes.

Having unsewn means: herself having unsewn.

Having made (another) unsew means: having made another unsew.

If she is not afterwards prevented means: if there is not an obstacle.[1]

Should neither sew means: should not herself sew.

Nor should make an effort to get it sewn means: should not command another.[2]

Except on the fourth and fifth days means: having excluded the fourth and fifth days.

If she thinks, "I will neither sew it nor make an effort to get it sewn," in the mere throwing off of the responsibility, there is an offence of expiation.[3] || 1 ||

If she thinks that she is ordained when she is ordained, having unsewn or having made (another) unsew a robe, and if she is not afterwards prevented, neither sews it nor makes an effort to get it sewn, except on the fourth and fifth days, there is an offence of expiation. If she is in doubt as to whether she is ordained . . . If she thinks that she is not ordained when she is ordained . . . offence of expiation. If, having unsewn or having made (another) unsew another requisite . . . except on the fourth and fifth days, there is an offence [280] of wrong-doing. If, having unsewn or made (another) unsew a robe or another requisite of one who is not ordained . . . except on the fourth and fifth days, there is an offence of wrong-doing. If she thinks that she is ordained when she is not ordained, there is an offence of wrong-doing. If she is in doubt as to whether she is not ordained, there is an offence of wrong-doing. If she thinks that she is not ordained when she is not ordained, there is an offence of wrong-doing. || 2 ||

[1] =below, p. 331.
[2] *Cf.* below, pp. 310, 331.
[3] *Cf.* below, p. 331.

There is no offence if there is an obstacle[1]; if, having looked about, she does not get the chance[2]; if she, working,[3] lets the fourth and fifth days pass; if she is ill; if there are accidents; if she is mad, if she is the first wrong-doer. || 3 || **2** ||

---

[1] *antarāya*; ten are enumerated at *Vin.* i. 112, 169.

[2] On analogy of Pāc. XXXIV, XLV below and following the Sinhalese version, I have adopted a different punctuation from that occurring in Oldenberg's text of Pāc. XXIII, hence altering the sense. *Cf.* also below, pp. 310, 331.

[3] Taking the Sinhalese and Siamese *karontī* as against Oldenberg's *karontaṃ*.

EXPIATION (PĀCITTIYA) XXIV

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time[1] nuns, having entrusted robes[2] to the hands of (other) nuns, set out on a tour of the country with (only) the inner and the upper robes. Those robes, deposited for a long time, became soiled; nuns dried them in the sun. Nuns spoke thus to these nuns: " Ladies, whose are these robes that are soiled ?" Then these nuns told this matter to the nuns. Those who were modest nuns . . . spread it about, saying: " How can nuns, having entrusted robes to the hands of (other) nuns, set out on a tour of the country with (only) the inner and the upper robes ?" . . .

" Is it true, as is said, monks, that nuns . . . with (only) the inner and the upper robes ?"

" It is true, lord."

The enlightened one, the lord, rebuked them, saying: " How, monks, can nuns . . . with (only) the inner and the upper robes ? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should miss going about in an outer cloak for five days,[3] there is an offence of expiation." || **1** ||

Whatever means: . . . nun is to be understood in this case.

---

[1] *Cf.* Monks' Nissag. II (*B.D.* ii. 12).

[2] Merely called *cīvara* here. The *sikkhāpada* makes it clear that the *saṃghāṭī*, outer cloak, is meant; *VA.* 652 says that this is the case with the monks' *cīvara* mentioned in Nissag. II. At some time the nuns came to be allowed five robes, mentioned below. For these see *B.D.* ii, Intr. xix. It is therefore quite possible to say here that the nuns went with " only " their inner and upper robes, if we think of these with the outer cloak as constituting the regular set of three robes, to which the other two were merely added as extras for the nuns.

[3] *pañcâhikaṃ*, what consists of five days.

Should miss going about in an outer cloak for five days means: if on the fifth day she neither dresses in nor puts on nor dries in the sun the five robes, (but) lets the fifth day pass, there is an offence of expiation. || 1 ||

If she thinks that five days are passed when they are passed, there is an offence of expiation.[1] If she is in doubt as to whether five days are passed, there is an offence of expiation.[1] **[281]** If she thinks that five days are not passed when they are passed, there is an offence of expiation.[1] If she thinks that five days are passed when they are not passed, there is an offence of wrong-doing. If she is in doubt as to whether five days are not passed, there is an offence of wrong-doing. If she thinks that five days are not passed when they are not passed, there is no offence. || 2 ||

There is no offence if, on the fifth day, she dresses in or puts on or dries the five robes in the sun; if she is ill; if there are accidents; if she is mad, if she is the first wrong-doer. || 3 || **2** ||

---

[1] Some material left out here. These clauses should state that the offence also depends on her not dressing in, putting on or drying the five robes. *VA*. 929 says that for each robe there is an offence, thus for the five (robes) there are five (offences).

EXPIATION (PĀCITTIYA) XXV

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a certain nun having walked for alms, having spread out a damp robe,[1] entered a dwelling-place. A certain nun, having put on that robe, entered a village for almsfood. She, having come out,[2] asked the nuns: "Ladies, have you not seen my robe?" The nuns told this matter to that nun. Then that nun . . . spread it about, saying:

"How can this nun, without asking (for permission) put on my robe?" Then this nun told this matter to the nuns. Those who were modest nuns . . . spread it about, saying: "How can this nun put on a nun's robe without asking (for permission)?" . . .

"Is it true, as is said, monks, that a nun . . . without asking (for permission)?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can a nun . . . without asking (for permission)? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should wear a robe that should be handed back,[3] there is an offence of expiation." || 1 ||

Whatever means: . . . nun is to be understood in this case.

A robe that should be handed back means: if she dresses in or puts on any one robe of the five (kinds of) robes of

---

[1] *allacīvara*. *Cf. Jā.* vi. 51. *Alla* can mean wet, moist, and also fresh, new.

[2] This must refer to the first nun, meaning when she (later) came out of the dwelling-place.

[3] *cīvarasaṃkamanīyaṃ*, explained at *VA.* 930 as *paṭidātabbacīvara*, a robe that should be restored, given back (to the rightful owner).

one who is ordained, either if it was not given to her or without asking (permission) for it, there is an offence of expiation. || 1 ||

If she thinks that she is ordained when she is ordained (and) wears a robe that should be handed back, there is an offence of expiation. If she is in doubt as to whether she is ordained . . . If she thinks that she is not ordained when she is ordained . . . offence of expiation. [**282**] If she wears a robe of one who is not ordained and that should be handed back, there is an offence of wrong-doing. If she thinks that she is ordained when she is not ordained, there is an offence of wrong-doing. If she is in doubt as to whether she is not ordained, there is an offence of wrong-doing. If she thinks that she is not ordained when she is not ordained, there is an offence of wrong-doing.[1] || 2 ||

There is no offence if she gives it or, if asking (permission) for it, she dresses in it or puts it on; if she is one whose robe is stolen,[2] if she is one whose robe is destroyed[2]; if there are accidents; if she is mad, if she is the first wrong-doer. || 3 || **2** ||

[1] Should doubtless read, " there is no offence."
[2] *Cf.* above, p. 284.

EXPIATION (PĀCITTIYA) XXVI

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the family who supported the nun Thullanandā spoke thus to the nun Thullanandā: "Lady, we will give robes for the Order of nuns." The nun Thullanandā saying: "You are very busy, there is much to be done," put an obstacle in the way.[1] Then that family's house was burnt down. They . . . spread it about, saying: "How could the lady Thullanandā put an obstacle in the way of our gift of faith? We are down and out all round,[2] both as to property and as to merit." Nuns heard these people who . . . spread it about. Those who were modest nuns . . . spread it about, saying:

"How can the lady Thullanandā put an obstacle in the way of a group's receiving robes?"[3] . . .

"Is it true, as is said, monks, that the nun Thullanandā put an obstacle in the way of a group's receiving robes?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can the nun Thullanandā put an obstacle in the way of a group's receiving robes? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should put an obstacle in the way of a group's receiving robes there is an offence of expiation." || 1 ||

Whatever means: . . . nun is to be understood in this case.

---

[1] *antarāyaṃ akāsi*, as we might say, "made an objection."

[2] *paribāhirā*; the word also occurs at *S.* i. 126, *Vin.* ii. 140.

[3] Note how the interest is shifted from the laypeople to the nuns.

A group means: it is called an Order of nuns.[1]

Robe means: any one robe of the six (kinds of) robes (including) the least one fit for assignment.[2] [**283**]

Should put an obstacle in the way means: if, saying: "How can this robe be given?" she puts an obstacle in the way, there is an offence of expiation. If she puts an obstacle in the way of another requisite, there is an offence of wrong-doing. If she puts an obstacle in the way of a robe or of another requisite for several nuns[3] or for one nun or for a woman who is not ordained, there is an offence of wrong-doing. || 1 ||

There is no offence if she hinders having pointed out an advantage[4]; if she is mad, if she is the first wrong-doer. || 2 || **2** ||

---

[1] = below, p. 346. In the *Vin.*, *gaṇa* is almost always a group of from one to four monks or nuns, while *saṃgha* is an Order—*i.e.*, five or more monks or nuns. It is curious to find *gaṇa* and *saṃgha* identified, as above, but the wording of the introductory story appears to be responsible.

[2] = *Vin.* iii. 196, 210, iv. 60, 122, 123, etc.

[3] *sambahula.* With *Old Comy.'s* identification, above, of *saṃgha* and *gaṇa*, *gaṇa* a group, has moved from its normal second to the first place of that triad which is usually found as *saṃgha gaṇa ekabhikkhunī* (Order, group, one nun). The second place has therefore to be filled by another word: *sambahula* is the obvious choice, for in *Vin.* it is often virtually a synonym for *gaṇa.* "One nun" follows next in its usual order and form. *Cf.* below, p. 347.

[4] *Cf.* below, p. 301.

EXPIATION (PĀCITTIYA) XXVII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time robe-material had accrued to an Order of nuns not at a right time.[1] Then that Order of nuns collected together wishing to distribute that robe-material. Now at that time the nuns who were pupils of the nun Thullanandā had gone out. The nun Thullanandā spoke thus to those nuns[2]: "Ladies, nuns are gone out; the robe-material should not be distributed yet," (and) she held back the division of the robe-material. Nuns, saying: "The robe-material should not be distributed yet," parted company. When the nuns who were pupils returned, the nun Thullanandā had that robe-material distributed. Those who were modest nuns . . . spread it about, saying:

"How can the lady Thullanandā hold back a legally valid division of robe-material?" . . .

"Is it true, as is said, that the nun Thullanandā held back a legally valid division of robe-material?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can the nun Thullanandā hold back a legally valid division of robe-material? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should hold back a legally valid division of robe-material, there is an offence of expiation."[3] || 1 ||

---

[1] See Nuns' Nissag. II, where also Thullanandā takes a hand in robe-distribution, and where robe- (material given) not at a right time is defined. *Cf.* also Monks' Nissag. III, where *akālacīvara* may be accepted by a monk. It is to be gathered from *VA*. 919 that the Monks' Nissag. III holds good for nuns as well as for monks.

[2] Presumably to those constituting the Order, for the pupils had not yet returned.

[3] *Cf.* below, Pāc. XXX.

Whatever means: . . . nun is to be understood in this case.

Legally valid division of robe-material means: a complete Order of nuns, having collected together, distributes it.[1] [284]

Should hold back means: if, saying : "How could one distribute this robe-material ?"[2] she holds it back, there is an offence of expiation. || 1 ||

If she thinks that it is legally valid when it is legally valid (and) holds (the division) back, there is an offence of expiation. If she is in doubt as to whether it is legally valid . . . offence of wrong-doing. If she thinks that it is not legally valid when it is legally valid . . . no offence. If she thinks that it is legally valid when it is not legally valid, there is an offence of wrong-doing. If she is in doubt as to whether it is not legally valid, there is an offence of wrong-doing. If she thinks that it is not legally valid when it is not legally valid, there is no offence. || 2 ||

There is no offence if she holds it back having pointed out an advantage; if she is mad, if she is the first wrong-doer. || 3 || **2** ||

---

[1] "Pupils," not being fully ordained, did not rank as nuns with administrative powers, although they were called *antevāsibhikkhuniyo.* Therefore their absence from a ceremony would not invalidate it, as would the absence of a fully ordained nun. "Complete" (*samagga*) interpreted at *VA.* 792 as meaning "all come"; see *B.D.* ii. 267, and n. 7.

[2] Oldenberg *Vin.* iv. 368, proposes to read *idaṃ cīvaraṃ bhājiyeyya* for text's *imaṃ cīvaraṃ bhājeyya.* Sinh. edn. has *idaṃ cīvaraṃ bhājeyya*; Siam. edn. same as text.

EXPIATION (PĀCITTIYA) XXVIII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā gave[1] recluses' robe-material to players[2] and to dancers[3] and to female tumblers[4] and to female conjurors[5] and to drummers,[6] saying: "Do praise me in public."[7] The players and the dancers and the tumblers and the conjurors and the drummers praised the nun Thullanandā in public, saying: "The lady Thullanandā is very learned, she is a repeater, she is wise, she is skilled in giving talk on dhamma.[8] Give for the lady, make for the lady." Those who were modest nuns . . . spread it about, saying:

---

[1] *Cf.* below, p. 332.

[2] *naṭā*, explained at *VA.* 931 as "those who play (or dance, *nāṭenti*) a pantomime (or dance, *nāṭakaṃ*)." This last is probably dance-drama. There was no hard-and-fast line in ancient India between dancing, acting and miming; all were needed together, with drumming, for the full production. At *S.* iv. 306 f. players, *naṭā*, are said by Gotama, as recorded, to arouse wrong states of mind in their audience, and to be reborn in the Hell of Laughter.

[3] *nāṭaka*, explained at *VA.* 931 as those who dance (*naccanti*). Word occurs at *Miln.* 331, translated as "play-actor," and at *Miln.* 191.

[4] *laṅghikā*, "those who do tumbling on bamboos and thongs," *VA.* 931. *Laṅghakā* (pl.) occurs at *Miln.* 34, 191, 331; *Jā.* ii. 142.

[5] *sokajjhāyikā*. *VA.* 931 reads *sokasāyikā*, with *v.ll.* as text and *sokachāyi*, and explains as "illusion-makers." *Cf. Jā.* vi. 580, explained thus here too, and with the further meaning of those who allay and dispel grief.

[6] *kumbhathūṇikā*, explained at *VA.* 931 as players with a small jar (*ghaṭaka* ?). Word also occurs at *Jā.* v. 506, vi. 580 (not explained) and *D.* i. 6; see *Dial.* i. 8, n. 4. *DA.* 84 says that *kumbhathūṇa* is the noise of a pot striking a four-cornered trough, which explanation *Dial.* i. 8, n. 4 says is "obscure and probably corrupt."

[7] *parisati.*

[8] As in Nuns' Nissag. X, XI, Pāc. XXXIII.

"How can the lady Thullanandā give recluses' robe-material to a householder?" . . .

"Is it true, as is said, monks, that the nun Thullanandā gave recluses' robe-material to a householder?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can the nun Thullanandā give recluses' robe-material to a householder? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should give recluses' robe-material to a householder or to a wanderer or to a female wanderer, there is an offence of expiation." || **1** ||

Whatever means: . . . nun is to be understood in this case.

Householder means: he who inhabits a house.[1]

Wanderer means: excluding monk and novice, he who has reached (the stage of a) wanderer.[2]

Female wanderer means: excluding nun and probationer and female novice, she who has reached (the stage of a) female wanderer.[2] [**285**]

Recluses' robe-material means: it is called made allowable.[3] If she gives, there is an offence of expiation. || 1 ||

There is no offence if she gives to (her) parents; if she gives for the time being[4]; if she is mad, if she is the first wrong-doer. || 2 || **2** ||

---

[1] = *Vin.* iii. 212, 219, 259 (*B.D.* ii. 47, 60, 148).

[2] = *Vin.* iv. 92 (*B.D.* ii. 349) = below, p. 332, and *cf. Vin.* iv. 224.

[3] *kappakata*. *Cf.* definition of "new (robe)" as *akatakappa* at *Vin.* iv. 120. See *B.D.* ii. p. 407, n. 5, 6, and p. 409, n. 5.

[4] *Cf. B.D.* i. 110, n. 7.

EXPIATION (PĀCITTIYA) XXIX

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the family who supported the nun Thullanandā spoke thus to the nun Thullanandā: "If we, lady, are able, we will give robe-material for the Order of nuns." Now at that time nuns, having kept the rains-retreat, collected together wishing to distribute robe-material. The nun Thullanandā spoke thus to these nuns: "Wait, ladies, there is for the Order of nuns an expectation of robe-material." The nuns spoke thus to the nun Thullanandā: "Do go, lady, and find out about this robe-material." The nun Thullanandā approached that family; having approached she spoke thus to the people: "Sirs, do give robe-material for the Order of nuns." They said: "Lady, we are not able to give robe-material for the Order of nuns." The nun Thullanandā told this matter to the nuns. Those who were modest nuns . . . spread it about, saying:

"How can the lady Thullanandā, when an expectation of robe-material is not sure,[1] let the robe-season[2] pass?" . . .

"Is it true, as is said, monks, that the nun Thullanandā . . . let the robe-season pass?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can the nun Thullanandā . . . let the robe-season pass? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun, when an expectation of robe-material is not sure, should let the robe-season pass, there is an offence of expiation." || **1** ||

---

[1] *dubbala*, not strong, weak; uncertain, not sure, low or poor.

[2] *Cf. Vin.* iii. 261 (*B.D.* ii. 152 f.).

Whatever means: . . . nun is to be understood in this case.

When an expectation of robe-material is not sure means: if they say, "If we are able, we will give, we will make," (but their) word becomes broken.

Robe-season means: the last month of the rainy season when the kaṭhina cloth is not (formally) made, [**286**] the five months when it is (formally) made.[1]

Should let the robe-season pass means: if she lets pass the last day of the rainy season when the kaṭhina cloth is not (formally) made, there is an offence of expiation. If she lets the day pass for removing the kaṭhina (privileges),[2] there is an offence of expiation. || 1 ||

If she thinks that the robe-material is not sure when it is not sure (and) lets the robe-season pass, there is an offence of expiation. If she is in doubt as to whether the robe-material is not sure . . . offence of wrong-doing. If she thinks that the robe-material is sure[3] when it is not sure . . . no offence. If she thinks that the robe-material is not sure when it is sure, there is an offence of wrong-doing. If she is in doubt as to whether the robe-material is sure, there is an offence of wrong-doing. If she thinks that the robe-material is sure when it is sure, there is no offence. || 2 ||

There is no offence if she hinders having pointed out an advantage[4]; if she is mad, if she is the first wrong-doer. || 3 || **2** ||

---

[1] =definition of "time of giving robes" at *Vin.* iv. 74, 100 (*B.D.* ii. 311, 366), and *cf. Vin.* iii. 204.

[2] *Cf. Vin.* iii. 196 (*B.D.* ii. 5 and notes).

[3] *adubbala.*

[4] =above, p. 295.

EXPIATION (PĀCITTIYA) XXX

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a dwelling-place had been erected by a certain lay-follower for the Order. He, at the festival for this dwelling-place, was desirous of giving robe-material at the wrong time for both the Orders. Now at that time the kaṭhina cloth for both the Orders was (formally) made. Then that lay-follower, having approached the Order,[1] asked for the removal of the kaṭhina (privileges).[2] They told this matter to the lord. Then the lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

"I allow you, monks, to remove the kaṭhina (privileges). And thus, monks, should the kaṭhina (privileges) be removed: The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. If it seems right to the Order, let the Order remove the kaṭhina (privileges). This is the motion. Honoured sirs, let the Order listen to me. The Order removes the kaṭhina (privileges). If the removal of the kaṭhina (privileges) is pleasing to the venerable ones, let them be silent. If it is not pleasing, they should speak. The kaṭhina (privileges) are removed by the Order, and it is right . . . So do I understand this.'" || 1 ||

Then that lay-follower, having approached the Order of nuns, asked for the removal of the kaṭhina (privileges). The nun Thullanandā, thinking, [287] "There will be

---

[1] *I.e.*, the Order of monks, as one gathers from the context.

[2] See *B.D.* ii. p. 5, n. 3; p. 6, n. 5. Here the removal must depend on the ground of the robes being settled, or on that of the general removal of the privileges by a whole Order.

robe-material for us," held back the removal of the kaṭhina (privileges). Then that lay-follower . . . spread it about, saying: "How can these nuns not give a removal of the kaṭhina (privileges) for us?" Nuns heard that lay-follower who . . . spread it about. Those who were modest nuns . . . spread it about, saying: "How can the nun Thullanandā hold back a legally valid removal of the kaṭhina (privileges)?" . . .

"Is it true, as is said, monks, that the nun Thullanandā held back a legally valid removal of the kaṭhina (privileges)?"

"It is true, lord" . . . (*see* XXVII, **1**) ". . . this rule of training:

Whatever nun should hold back a legally valid removal of the kaṭhina (privileges), there is an offence of expiation." || 2 || **1** ||

Whatever means: . . . nun is to be understood in this case.

Legally valid removal of the kaṭhina (privileges) means a complete Order of nuns, having collected together, remove them.[1]

Should hold back means: if, saying: "How can this kaṭhina (privilege) be removed?" she holds it back, there is an offence of expiation.[1] || 1 ||

If she thinks that it is legally valid when it is legally valid (and) holds it back . . . (*see* XXVII, **2**) . . . if she is the first wrong-doer. || 2 || **2** ||

The Third Division: that on being naked

---

[1] *Cf.* Pāc. XXVII, **2**, 1.

EXPIATION (PĀCITTIYA) XXXI

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time two nuns shared[1] one couch.[2] People, engaged in touring the dwelling-place, having seen (them) . . . spread it about, saying: "How can two nuns share one couch, like women householders who enjoy pleasures of the senses?" Nuns heard these people who . . . spread it about. Those who were modest nuns . . . spread it about, saying: "How can two nuns share one couch?" . . .

"Is it true, as is said, monks, that two nuns shared one couch?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can two nuns share one couch? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training: [288]

Whatever two nuns should share one couch, there is an offence of expiation." || 1 ||

Whatever means: . . . nun is to be understood in this case.

Nuns mean: they are called ordained.

Two should share one couch means: if one is lying down and the other lies down, there is an offence of expiation. Or if both are lying down, there is an offence of expiation. If having got up, they lie down again, there is an offence of expiation. || 1 ||

There is no offence if one is lying down and the other sits down, or if both are sitting down; if they are mad, if they are the first wrong-doers. || 2 || **2** ||

---

[1] *tuvaṭṭenti*, explained at *VA.* 932 as to lie down on.

[2] At *Vin.* ii. 124 it is made a *dukkaṭa* offence for monks to share one couch. At *Vin.* ii. 10 one of the bad habits indulged in by lax monks was the sharing of one couch with women of respectable families.

EXPIATION (PĀCITTIYA) XXXII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time two nuns shared one covering-cloth.[1] People, engaged in touring the dwelling-place . . . (see XXXI, **1**. *Instead of* one couch *read* one covering-cloth) . . . " . . . this rule of training:

Whatever two nuns should share one covering-cloth, there is an offence of expiation." || **1** ||

Whatever means: . . . nun is to be understood in this case.

Nuns mean: they are called ordained.

Two should share one covering-cloth means: if having covered themselves with that,[2] they put that[2] on, there is an offence of expiation. || 1 ||

If they think that it is one covering-cloth when it is one covering-cloth (and) share it, there is an offence of expiation. If they are in doubt as to whether it is one covering-cloth . . . If they think they are different covering-cloths when it is one covering-cloth . . . offence of expiation. If they think that they are different cloths when it is one covering,

---

[1] *ekattharaṇapāvuraṇā*. *VA*. 932 says that this means one covering as well as a cloth. At *Vin*. ii. 10, among the bad habits indulged in by lax monks were that they shared one covering, *attharaṇa*, that they shared one cloth, *pāvuraṇā*, and that they shared one covering-cloth, *attharaṇapāvuraṇā* with women of respectable families. At *Vin*. ii. 124 the group of six monks shared these articles, thereby incurring an offence of wrong-doing. The fact that the two words *attharaṇa* and *pāvuraṇā* appear both separately and then together (see also below), to my mind shows that, when joined, they stand for *one* article: a cloth used as a covering, therefore a covering-cloth. There is also the reference to it as *taṃ* (acc.), "that"; see next note.

[2] *tañ ñeva* . . . *tañ ṇeva*.

there is an offence of wrong-doing. If they think that it is one covering-cloth when they are different coverings, there is an offence of wrong-doing. If they think that it is one covering-cloth when they are different covering-cloths, there is an offence of wrong-doing. If they are in doubt as to whether they are different covering-cloths, there is an offence of wrong-doing. If they think that they are different covering-cloths when they are different covering-cloths, there is no offence. || 2 ||

There is no offence if they lie down having pointed out an arrangement[1]; if they are mad, if they are the first wrong-doers. || 3 || **2** || [289]

[1] *vavatthāna*. *VA*. 932 says that for those who lie down having placed the "yellow robes" in the middle or a walking-staff or even a belt, there is no offence.

EXPIATION (PĀCITTIYA) XXXIII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā was very learned, she was a repeater, she was wise, she was skilled in giving dhamma-talk.[1] Bhaddā Kāpilānī[2] also was very learned . . . she was skilled in giving dhamma-talk, she was esteemed as being eminent.[3] People, thinking: " Bhaddā Kāpilānī is very learned . . . she is skilled in giving dhamma-talk, she is esteemed as being eminent," having first visited[4] Bhaddā Kāpilānī afterwards visited the nun Thullanandā. The nun Thullanandā, overcome by envy,[5] thinking: " Those who are said to have few wants, to be content, detached, not living in company, these are intent on convincing,[6] intent on hinting," walked up and down and stood still and sat down and lay down on a sleeping-place and recited and made (another) recite and studied[7] in front of Bhaddā Kāpilānī. Those who were modest nuns . . . spread it about, saying: " How can the lady Thullanandā intentionally cause discomfort to the lady Bhaddā Kāpilānī ?" . . .

" Is it true, as is said, monks, that the nun Thullanandā intentionally caused discomfort to Bhaddā Kāpilānī ?"

" It is true, lord."

The enlightened one, the lord, rebuked them, saying: " How, monks, can the nun Thullanandā intentionally

---

[1] As in Nuns' Nissag. X, XI, Pāc. XXVIII.

[2] *Cf.* above, p. 186, n. 1.

[3] *uḷārasambhāvitā.*

[4] *payirupāsati* also means to honour.

[5] *issāpakatā,* as at *S.* ii. 260, *Vin.* iii. 107. Bu. at *VA.* 932 takes it as *issāya pakatā,* envious by nature, with the *v.l. apakatā,* not having done away with envy.

[6] *saññattibahulā.*

[7] For these last two *cf. B.D.* ii. 192 (*Vin.* iv. 15).

cause discomfort to Bhaddā Kāpilānī? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should intentionally cause discomfort to a nun, there is an offence of expiation."[1] || 1 ||

Whatever means: . . . nun is to be understood in this case.

To a nun means: to another nun.

Intentionally means: a transgression committed knowingly, consciously, deliberately.[2]

Should cause discomfort means: if thinking, "Because of this there will be discomfort for her," she walks up and down or stands still or sits down or lies down on a sleeping-place or recites or makes (another) recite or studies in front of (her) without asking (for permission),[3] there is an offence of expiation. || 1 ||

If she thinks that she is ordained when she is ordained (and) intentionally causes discomfort, there is an offence of expiation. If she is in doubt as to whether she is ordained . . . [290] If she thinks that she is not ordained when she is ordained (and) intentionally causes discomfort, there is an offence of expiation. If she intentionally causes discomfort to one who is not ordained, there is an offence of wrong-doing. If she thinks that she is ordained when she is not ordained, there is an offence of wrong-doing. If she is in doubt as to whether she is not ordained, there is an offence of wrong-doing. If she thinks that she is not ordained when she is not ordained, there is an offence of wrong-doing.[4] || 2 ||

There is no offence if she, not desiring to cause discomfort (and) having asked (for permission), walks up and down . . . or studies in front of (her); if she is mad, if she is the first wrong-doer. || 3 || 2 ||

---

[1] *Cf.* Monks' Pāc. LXXVII.

[2] = *Vin.* iii. 73; see *B.D.* i. 126, n. 3.

[3] This appears to be a gloss, limiting the scope of the rule.

[4] Should doubtless be "no offence."

EXPIATION (PĀCITTIYA) XXXIV

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā, when (the woman) who lived with her[1] was ailing, neither attended to her nor made an effort[2] to get her attended to. Those who were modest nuns . . . spread it about, saying: "How can the lady Thullanandā, when (the woman) who lives with her is ailing, neither attend to her nor make an effort to get her attended to?" . . .

"Is it true, as is said, monks, that the nun Thullanandā . . . neither attended to her nor . . . attended to?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can the nun Thullanandā, when (the woman) who lives with her is ailing, neither attend to her nor make an effort to get her attended to? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should neither attend to an ailing (woman) who lives with her nor should make an effort to get her attended to, there is an offence of expiation." || 1 ||

Whatever means: . . . nun is to be understood in this case.

Ailing means: she is called ill.

(Woman) who lives with her means: she is called one who shares her cell.[3]

---

[1] *sahajīvinī*. *cf.* below, pp. 375, 379. Not necessarily a fully ordained nun, for the *sahajīvinī* might be a pupil or one not ordained (see **2**, 1 below), while Pāc. LXVIII and LXX speak of Thullanandā ordaining her *sahajīvinī*, which means that they had shared a cell before the latter was ordained.

[2] *Cf.* above, p. 287, below, p. 330.

[3] *saddhivihārinī*, co-resident. Also below, pp. 375, 379.

Should neither attend to her means: should not herself attend to her.[1]

Nor should make an effort to get her attended to means: should not command another.[1]

If she thinks, "I will neither attend to her nor make an effort to get her attended to," in throwing off the responsibility, there is an offence of expiation.[1] If she attends neither to a pupil nor to one who is not ordained nor makes an effort to get her attended to, there is an offence of wrong-doing. || 1 || [291]

There is no offence if there is an obstacle[2]; if, having looked about, she does not get the chance[2]; if she is ill; if there are accidents; if she is mad, if she is the first wrong-doer. || 2 || 2 ||

---

[1] *Cf.* above, p. 288, below, p. 331.

[2] *Cf.* above, p. 289, but where the text's punctuation is different, and below, p. 331. I prefer that obtaining in Pāc. XXXIV and XLV.

EXPIATION (PĀCITTIYA) XXXV

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time Bhaddā Kāpilānī had spent the rains in Sāketa. As she had some business to do, she sent a messenger to the nun Thullanandā, saying: "If the lady Thullanandā would give me quarters, I would come to Sāvatthī." The nun Thullanandā spoke thus: "Let her come, I will give it." Then Bhaddā Kāpilānī went from Sāketa to Sāvatthī. The nun Thullanandā gave quarters to Bhaddā Kāpilānī. Now at that time the nun Thullanandā was very learned, she was a repeater . . . (*see* XXXIII, **1**) . . . she was skilled in giving dhamma-talk. The nun Thullanandā, thinking: "Those who are said to have few wants . . . (*see* XXXIII, **1**) . . . intent on hinting," angry, displeased threw Bhaddā Kāpilānī out of her quarters. Those who were modest nuns . . . spread it about, saying:

"How can the lady Thullanandā, angry, displeased, having given quarters to the lady Bhaddā Kāpilānī, throw her out?" . . .

"Is it true, as is said, monks, that the nun Thullanandā . . . threw her out?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can the nun Thullanandā . . . throw her out? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun, having given quarters to a nun, should, angry, displeased, throw her out or have her thrown out, there is an offence of expiation."[1] || **1** ||

---

[1] *Cf.* Monks' Pāc. XVII.

Whatever means: . . . nun is to be understood in this case.

A nun[1] means: another nun.

Quarters means: it is called fastened by a door.[2]

Having given means: oneself having given.

Angry, displeased means: dissatisfied, the mind worsened, stubborn.[3]

Should throw out means: if, having taken (her) in a room, she throws her out on to the verandah, there is an offence of expiation. If, having taken her on the verandah, she throws her outside, [292] there is an offence of expiation. If, with one effort, she makes her pass through many doors, there is an offence of expiation.[4]

Should have her thrown out means: if she commands another, there is an offence of wrong-doing. When once commanded, if she makes her pass through many doors, there is an offence of expiation.[4] || 1 ||

If she thinks that she is ordained when she is ordained (and) having given her quarters, angry, displeased, throws her out or has her thrown out, there is an offence of expiation. If she is in doubt as to whether she is ordained . . . If she thinks that she is not ordained when she is ordained . . . offence of expiation. If she throws out or has her requisites thrown out, there is an offence of wrong-doing. If she throws out or has her thrown out from what is not fastened by a door . . . If she throws out or has her requisites thrown out . . . If she throws out or has one who is not ordained thrown out from what is or from what is not fastened by a door . . . If she throws out or has her requisites thrown out . . . If she thinks that she is ordained when she is not ordained, there is an offence of wrong-doing. If she is in doubt as to whether she is not ordained, there is an offence of wrong-doing. If she

[1] Acc.

[2] =definition of "dwelling" at p. 336, below.

[3] *Cf. B.D.* i. 281, ii. 140, 251; *Vin.* iv. 146, 236.

[4] *Cf. B.D.* ii. 251 f.

thinks that she is not ordained when she is not ordained, there is an offence of wrong-doing.[1] || 2 ||

There is no offence if she throws out or has one who is shameless thrown out, if she throws out or has her requisites thrown out; if she throws out or has one who is mad thrown out, if she throws out or has her requisites thrown out; if she throws out or has one who makes strife . . . quarrels . . . contention . . . brawls . . . who makes disputes in the Order thrown out, if she throws out or has her requisites thrown out; if she throws out or has a pupil or one who shares a cell or one who is not proceeding fitly thrown out, if she throws out or has her requisites thrown out; if she is mad, if she is the first wrong-doer.[2] || 3 || **2** ||

[1] Last clause should probably read "no offence." *Cf.* whole paragraph with *B.D.* ii. 252.

[2] *Cf. B.D.* ii. 253.

EXPIATION (PĀCITTIYA) XXXVI

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Caṇḍakālī kept company[1] with a householder and with a householder's son.[2] Those who were modest nuns . . . spread it about, saying: "How can the lady Caṇḍakālī keep company . . . ?" . . .

"Is it true, as is said, monks, that the nun Candakālī kept company . . . ?"

"It is true, lord."

"How, monks, [293] can the nun Caṇḍakālī keep company with a householder and a householder's son? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should keep company with a householder or with a householder's son, that nun should be spoken to thus by the nuns: 'Do not, lady, keep company with a householder and with a householder's son. Let the lady desist, the Order praises such detachment in a sister.' But if that nun, being spoken to thus by the nuns, should persist as before, that nun should be admonished by the nuns up to the third time for giving up that (course). If she should give it up, while being admonished up to the third time, that is good. If she should not give it up, there is an offence of expiation." || 1 ||

---

[1] This Pāc. should be compared with the Nuns' Formal Meeting IX. The Pāc., partaking as it does of Saṅghâdisesa material and character, seems out of place here. The main difference is that in the Pāc., a nun lived in society with a householder, while in the Saṅgh., nuns who were pupils lived in society and were of evil habits and so on. *Cf.* also Pāc. LXXIX.

[2] *gahapatinâpi gahapatiputtena pi.* *Cf. D.* i. 62; *M.* i. 179, 344.

Whatever means: . . . nun is to be understood in this case.

Keeps company means: keeps company unbecomingly as to body and speech.

Householder means: he who inhabits a house.

Householder's son means: he who is a son or brothers.[1]

That nun means: that nun who keeps company.

By the nuns means: by other nuns who see, who hear; she should be told by these: "Do not, lady, . . . the Order praises such detachment in a sister." And a second time she should be told. And a third time she should be told. If she gives it up, that is good. But if she does not give it up, there is an offence of wrong-doing. Having heard, if they do not speak, there is an offence of wrong-doing. That nun, having been pulled to the midst of the Order, should be told: "Do not, lady, . . . the Order praises such detachment in a sister." And a second time she should be told. And a third time she should be told. If she gives it up, that is good. But if she does not give it up, there is an offence of wrong-doing. That nun should be admonished. And thus, monks, should she be admonished: the Order should be informed by an experienced, competent nun, saying: "Ladies, let the Order listen to me. This nun so and so keeps company with a householder and with a householder's son. She does not give up this course. If it seems right to the Order let the Order admonish the nun so and so for giving up this course. This is the motion. Ladies, let the Order listen to me. This nun so and so. . . ." And a second time I speak forth this matter. . . . And a third time I speak forth this matter. . . . The nun so and so is admonished by the Order for giving up this course. If it is pleasing . . . So do I understand this.[2] [294]

As a result of the motion, there is an offence of wrong-doing; as a result of two proclamations, there are offences of wrong-doing. At the end of the proclamations, there is an offence of expiation. || 1 ||

---

[1] *yo koci puttabhātaro.* [2] *Cf.* Nuns' Formal Meeting VII.

If she thinks that it is a legally valid act when it is a legally valid act (and) does not give it up, there is an offence of expiation. If she is in doubt as to whether it is a legally valid act . . . If she thinks that it is not a legally valid act when it is a legally valid act . . . offence of expiation. If she thinks that it is a legally valid act when it is not a legally valid act, there is an offence of wrong-doing. If she is in doubt as to whether it is not a legally valid act, there is an offence of wrong-doing. If she thinks that it is not a legally valid act when it is not a legally valid act, there is an offence of wrong-doing.[1] || 2 ||

There is no offence if she is not admonished; if she gives it up; if she is mad, if she is the first wrong-doer.[2] || 3 || **2** ||

[1] Should no doubt read "no offence."
[2] *Cf.* Nuns' Formal Meeting VII.

EXPIATION (PĀCITTIYA) XXXVII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns walked without a weapon[1] on almstour within (their own) region[2] (when this was) agreed upon as dangerous, frightening.[3] Bad men assaulted them. Those who were modest nuns . . . spread it about, saying: " How can these nuns . . . dangerous, frightening ?" . . .

" Is it true, as is said, monks, that nuns . . . dangerous, frightening ?"

" It is true, lord."

The enlightened one, the lord, rebuked them, saying: " How, monks, can nuns . . . dangerous, frightening ? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should walk without a weapon on almstour within (her own) region (when this is) agreed upon as dangerous, frightening, there is an offence of expiation." || 1 ||

Whatever means: . . . nun is to be understood in this case.

Within (her own) region means: in a region of that country[4] in which she lives.

---

[1] *asatthikā*. As in Monks' Pāc. XXVII, translators differ as to whether this means " without a weapon " or not (having joined) a caravan. See *B.D.* ii. 289, n. 3. I here follow B. C. Law, *Hist. Pali Lit.*, vol. I, 75 (No. 21), and not Waldschmidt, *Bruchstücke des Bhikṣunī-Prātimokṣa der Sarvāstivādins*, p. 127, " ohne sich einer Karawane angeschlossen zu haben."

[2] *antoraṭṭhe*. Not given in *P.E.D.* or *C.P.D.*, but *cf. tiroraṭṭha* in next Pāc.

[3] *Cf.* Monks' Pāc. XXVII, where the only legal occasion where a monk might go along the same highroad with a nun was if the road was dangerous and frightening.

[4] *vijita*, or kingdom, territory, conquered land.

Dangerous means: if on this road a place where thieves are halting is seen, a place where they are eating is seen, a place where they are resting is seen, a place where they are sitting down is seen, a place where they are lying down is seen.[1]

Frightening means: if on this road people injured by thieves are seen, (people) plundered are seen, (people) beaten down are seen.[1]

Without a weapon[2] means: without a weapon.[3]

Should walk on almstour means: in a village close enough for a cock (to walk), among every (such) village, there is an offence of expiation. For every half yojana in what is not a village, in a jungle, there is an offence of expiation.[4] || 1 ||

There is no offence if she goes with a weapon; if she goes in a place of security[5] that is not frightening; if there are accidents; if she is mad, if she is the first wrong-doer. || 2 || **2** || [**295**]

[1] =*B.D.* ii. 158, 290.

[2] *asatthikā*, more literally "weaponless."

[3] *vinā satthena.*

[4] *Cf. B.D.* ii. 290 in definition of "even among villages"; *B.D.* ii. 294; and above, p. 16.

[5] *khema*; a word which at some time became important as being applied particularly to spiritual peace, *nibbāna*.

EXPIATION (PĀCITTIYA) XXXVIII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns walked without a weapon on almstour outside (their own) region[1] (when this was) agreed upon as dangerous, frightening. Bad men . . . (see XXXVII, **1**. *Instead of* within (her own) region *read* outside (her own) region) . . . " . . . this rule of training:

Whatever nun should walk without a weapon outside (her own) region (when this is) agreed upon as dangerous, frightening, there is an offence of expiation." || **1** ||

Whatever means: . . . nun is to be understood in this case.

Outside (her own) region means: setting aside that country in which she lives, in another's region.

Dangerous means: . . . (see XXXVII, **2**) . . . if she is the first wrong-doer. || **2** ||

---

[1] *tiroraṭṭhe.*

EXPIATION (PĀCITTIYA) XXXIX

. . . at Rājagaha in the Bamboo Grove at the squirrels' feeding place. Now at that time nuns walked on almstour during the rains. People . . . spread it about, saying: " How can these nuns walk on almstour during the rains, trampling down the crops and grasses, injuring life that is one-facultied, bringing many small creatures to destruction ?"[1] Nuns heard these people who . . . spread it about. Those who were modest nuns . . . spread it about, saying:

" How can these nuns . . . during the rains . . . bringing many small creatures to destruction ?" . . .

" Is it true, as is said, monks, that nuns . . . during the rains . . . bringing many small creatures to destruction ?"

" It is true, lord."

The enlightened one, the lord, rebuked them, saying:

" How, monks, can nuns walk on almstour during the rains . . . bringing many small creatures to destruction ? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should walk on almstour during the rains, there is an offence of expiation." || **1** || **[296]**

Whatever means: . . . nun is to be understood in this case.

---

[1] These three phrases occur at *Vin.* i. 137, 138, where rains-retreat is allowed to the monks, for lay-people had complained that by walking for alms in all seasons they did harm to crops and small living things, and where it is made a *dukkaṭa* for monks to set out on almstour before they have kept the earlier or later three months of the rains. For " life that is one-facultied," *cf. B.D.* ii. 223, 226, and for " small creatures to destruction," *cf. B.D.* ii. 71.

During the rains means: not having spent the first three months or the last three months.[1]

Should walk on almstour means: in a village close enough for a cock (to walk) . . . (see XXXVII, **2**, **1**) . . . in what is not a village, in the jungle, there is an offence of expiation. || **1** ||

There is no offence if she goes away for seven days because there is something to be done; if she goes away because she is troubled about something; if she is mad, if she is the first wrong-doer. || **2** || **2** ||

---

[1] The rains were reckoned to occupy four months; three of these had to be spent in a rains-settlement, on which there were two times for entering, *Vin.* i. 137. *Cf.* definition of "having spent the rains" below, pp. 322, 354.

EXPIATION (PĀCITTIYA) XL

. . . at Rājagaha in the Bamboo Grove at the squirrels' feeding place. Now at that time nuns, as before,[1] spent the rains in Rājagaha, the cold weather there, the hot weather there. People . . . spread it about, saying: "The (four) quarters are blocked,[2] confused with nuns; because of them the (four) quarters are not seen."[3] Nuns heard these people who . . . spread it about. Then these nuns told this matter to the monks. The monks told this matter to the lord. Then the lord, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

"Because of this, monks, I will lay down a rule of training founded on ten reasons: for the excellence of the Order[4] . . . And thus, monks, let the nuns set forth this rule of training:

Whatever nun, having kept the rains, should not set out on almstour, even for (a distance of) five or six yojanas, there is an offence of expiation." || **1** ||

Whatever means: . . . nun is to be understood in this case.

Having kept the rains means: having kept the first three months or the last three months.[5]

If she thinks "I will not set out on almstour, even for (the distance of) five or six yojanas," in throwing off the responsibility, there is an offence of expiation. || 1 ||

---

[1] *tath' eva*—*i.e.*, as in Pāc. XXXIX.

[2] *āhundarika*. See Morris, *J.P.T.S.* 1884, p. 73.

[3] *Cf. Vin.* i. 79 for a corresponding paragraph, and *D.* ii. 99, *A.* iii. 69 for the last phrase. The meaning clearly is that the nuns were too many for the place. It seems that the lay people were complaining on their own account and not on that of the nuns, as the dative (*bhikkhunīnaṃ, imāsaṃ*) might suggest.

[4] As at *B.D.* i. 37, ii. 87.

[5] *Cf. Vin.* i. 138, iv. 314.

There is no offence if there is an obstacle; if, having looked about for a nun as a companion,[1] she does not get the chance; if she is ill; if there are accidents; if she is mad, if she is the first wrong-doer.[2] || 2 || **2** ||

The Fourth Division: that on sharing [**297**]

---

[1] It was an offence for a nun to go about singly.

[2] =pp. 357, 380, below; and *cf.* pp. 289, 310, 331, 336.

EXPIATION (PĀCITTIYA) XLI

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a bold design[1] was made in a picture gallery[2] in King Pasenadi of Kosala's pleasure grove. Many people went to see the picture gallery. The group of six nuns also went to see the picture gallery. People . . . spread it about, saying: "How can this group of six nuns go to see the picture gallery, like women householders who enjoy pleasures of the senses?" Nuns heard these people who . . . spread it about. Those who were modest nuns . . . spread it about, saying: "How can this group of six nuns go to see a picture gallery?" . . .

"Is it true, as is said, monks, that the group of six nuns went to see a picture gallery?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can this group of six nuns go to see a picture gallery? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should go to see a king's pleasure house[3] or a picture gallery or a park or a pleasure grove or a lotus pond,[4] there is an offence of expiation." || 1 ||

Whatever means: . . . nun is to be understood in this case.

King's pleasure house means: wherever it is made for a king to amuse himself, to enjoy himself.

---

[1] *paṭibhānacitta*. See *B.D.* ii. 285, n. 5. [2] *cittâgāra*.

[3] *rājâgāra*. *Cf. D.* i. 1, *°ka*, which *DA*. 42 explains as: "there they made a rest house (*agāra*) adorned with various designs (*paṭibhānacitta*) for the king's amusement. It was called a *rājâgāra*."

[4] At *Vin*. ii. 123 a lay follower wanted to have a lotus pond built for the monks. The lord, as is said, allowed the lotus pond to the monks.

Picture gallery means: wherever it is made for people to amuse themselves, to enjoy themselves.

Park[1] means: wherever it is made for people to amuse themselves, to enjoy themselves.

Pleasure grove means: wherever it is made for people to amuse themselves, to enjoy themselves.[2]

Lotus pond means: wherever it is made for people to amuse themselves, to enjoy themselves.

If she goes to see, there is an offence of wrong-doing. Standing where she sees, there is an offence of expiation. Having left the region of sight, if she sees again, there is an offence of expiation. If she goes to see one or the other, there is an offence of wrong-doing. Standing where she sees, there is an offence of expiation. Having left the region of sight, if she sees again, there is an offence of expiation.[3] || 1 || [**298**]

There is no offence if, standing in a monastery, she sees;[4] if she sees as she is going out or coming in[5]; if she sees, having gone out as there is something to be done;[6] if there are accidents; if she is mad, if she is the first wrong-doer. || 2 || **2** ||

---

[1] *ārāma*, which I have usually translated as "monastery"; see *B.D.* ii. 2, n. 2.

[2] *uyyāna* therefore here does not have the special meaning of "royal" pleasance, as is sometimes the case.

[3] *Cf. Vin.* iv. 108 (*B.D.* ii. 380). As *VA*. 934 points out, the last two clauses there, corresponding to the last two above, incur an offence of wrong-doing. It is sometimes the case that monks incur a lesser penalty than the nuns for a comparable offence.

[4] According to *VA*. 934 this means that if she sees them building a king's pleasure house and so on when she is inside a monastery.

[5] *VA*. 934 explains that if she sees when on the road for her almstour, there is no offence.

[6] *VA*. 934, in the king's presence.

EXPIATION (PĀCITTIYA) XLII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns made use of a sofa[1] and of a divan.[2] People, engaged in touring the dwelling place, having seen (them) . . . spread it about, saying: "How can these nuns make use of a sofa and of a divan, like women householders who enjoy pleasures of the senses?" Nuns heard these people who . . . spread it about. Those who were modest nuns . . . spread it about, saying: "How can these nuns make use of a sofa and of a divan?" . . .

"Is it true, as is said, monks, that nuns made use of a . . . divan?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can nuns make use of a sofa and of

---

[1] *āsandī.* This is the first of the high seats, the large seats which the group of six monks used, thereby incurring a *dukkaṭa* offence, *Vin.* i. 192. The same list occurs at *Vin.* ii. 163, where monks are allowed to sit down on all but *āsandī*, *pallaṅka* (see next note) and *tūlika*, but to lie down on none; also at *A.* i. 181, and *D.* i. 7 as being among the seats which Gotama is said to refrain from using. At *Vin.* ii. 142-3 *āsandī* and *pallaṅka*, with bowls and shoes, are the only wooden articles not allowed to monks.

See *Dial.*, i. 11, n. 4, where Rhys Davids is of the opinion that height and not length is referred to. The fact that in this Pāc. it is "no offence" to use an *āsandī* if the legs have been cut down, also points this way, as does the allowance given monks at *Vin.* ii. 169-70 to use *āsandī* if the legs have been broken, *bhinditvā*. On the other hand, at *D.* i. 55=*M.* i. 515=*S.* iii. 207 an *āsandi* is used as a bier—*i.e.*, as something long, *SA.* ii. 339=*MA.* iii. 227, calling it a couch for lying down on, with (*MA.*) *v.l.* "for sitting down on." *Old Comy.* below speaks of sitting down on and lying down on. Chalmers' *Jā.* transln. i. 10, translates as "couch" (in a cart); it is therefore *not* "clear from *Jā.* i. 108" that *āsandi* is a "cushion" as stated at *Vin. Texts* ii. 27, n. 2.

[2] *pallaṅka.* See above, p. 271, n. 3.

a divan? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should make use of a sofa or of a divan, there is an offence of expiation."[1] || **1** ||

Whatever means: . . . nun is to be understood in this case.

Sofa means: it is called of exceeding measure.

Divan means: it is made having brought hair (stuffing).[2]

Should make use of means: if she sits down on it or lies down on it, there is an offence of expiation. || 1 ||

There is no offence if, having cut down the legs of the sofa, she makes use of it; if, having cut out the hair (stuffing) from the divan, she makes use of it[3]; if she is mad, if she is the first wrong-doer. || 2 || **2** ||

---

[1] A *dukkaṭa* for nuns to sit on a divan at *Vin.* ii. 280, a half-(*aḍḍha-*) *pallaṅka* being allowed instead.

[2] *vāla* at *MA.* ii. 45 is explained as *assavāla*, horse-hair.

[3] *Cf. Vin.* ii. 169-70, where these articles are allowed to monks if the legs of the former are broken, *bhinditvā*, and the horse-hair of the latter destroyed, *bhinditvā*. Above the reading is in both cases *chinditvā*, cut.

EXPIATION (PĀCITTIYA) XLIII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six nuns spun yarn. [299] People, engaged in touring the dwelling place, having seen (them) . . . spread it about, saying: "How can these nuns spin yarn, like women householders who enjoy pleasures of the senses?" Nuns heard these people who . . . spread it about. Those who were modest nuns . . . spread it about, saying: "How can this group of six nuns spin yarn?" . . .

"Is it true, as is said, monks, that the group of six nuns spin yarn?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can the group of six nuns spin yarn? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should spin yarn, there is an offence of expiation." || 1 ||

Whatever means: . . . nun is to be understood in this case.

Yarn means: the six (kinds of) yarn: linen, cotton, silk, wool, coarse hempen cloth, canvas.[1]

Should spin means: if she herself spins, in the action there is an offence of wrong-doing; for every running ·ɒ,[2] there is an offence of expiation. || 1 ||

There is no offence if she spins spun yarn[3]; if she is mad, if she is the first wrong-doer. || 2 || 2 ||

[1] = *Vin.* iii. 256. The same as the six kinds of robe-material; see *B.D.* ii. 143 for notes.

[2] *ujjavujjave;* a term used in spinning, found I think only here. *VA.* 935 seems to say "if whatever was rolled by hand (*hatthena*, *P.E.D.* giving the reading *patthena*, by measure) is twisted round on that spindle (? *takka*), there is one offence."

[3] *kantitasutta; kantita* can also mean "cut off." *VA.* 935 explains by saying, "if she spins having bound together loose yarn (*dasikasutta*), or if she unspins what was badly spun, there is no offence."

EXPIATION (PĀCITTIYA) XLIV

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns did household work. Those who were modest nuns . . . spread it about, saying: "How can these nuns do household work?" . . .

"Is it true, as is said, monks, that nuns do household work?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can nuns do household work? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should do household work, there is an offence of expiation." || **1** ||

Whatever means: . . . nun is to be understood in this case.

Household work means: if she cooks conjey or rice or [**300**] solid food for a layman,[1] if she washes a cloak or a turban, there is an offence of expiation. || 1 ||

There is no offence if it is a drink of conjey,[2] if it is for the Order[2]; if it is for worship at a shrine; if in doing household work for herself she cooks conjey or rice or solid food, washes a cloak or a turban; if she is mad, if she is the first wrong-doer. || 2 || **2** ||

---

[1] *agārika*.

[2] *VA*. 935 says that there is no offence in cooking a drink of conjey (*yāgupāna, cf. Vin*. i. 84, 339) or rice for the Order (given) for it by people.

EXPIATION (PĀCITTIYA) XLV

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a certain nun, having approached the nun Thullanandā, spoke thus: "Do come, lady, and settle this legal question." The nun Thullanandā, having answered, "Very good," neither settled it nor made an effort to get it settled.[1] Then that nun told this matter to the nuns. Those who were modest nuns . . . spread it about, saying: "How can the lady Thullanandā, being spoken to by a nun, saying: 'Do come, lady, and settle this legal question,' and having answered, 'Very good,' neither settle it nor make an effort to get it settled?" . . .

"Is it true, as is said, monks, that the nun Thullanandā . . . to get it settled?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can the nun Thullanandā . . . nor make an effort to get it settled? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun, being spoken to by a nun, saying: 'Do come, lady, and settle this legal question,' and having answered: 'Very good,' (yet) if she is not afterwards prevented, should neither settle it nor should make an effort to get it settled, there is an offence of expiation." || **1** ||

Whatever means: . . . nun is to be understood in this case.

By a nun means: by another nun.

Legal question means: there are four (kinds of) legal questions: legal questions arising out of disputes, legal

---

[1] *Cf.* Pāc. XXIII, XXXIV, LXXVII.

questions arising out of censure, legal questions arising out of transgressions, legal questions arising out of obligations.[1]

Do come, lady, and settle this legal question means: Do come, lady, and decide this legal question. [**301**]

If she is not afterwards prevented means: if there is not an obstacle.[2]

Should neither settle it means: should not herself settle it.[3]

Nor should make an effort to get it settled means: should not command another.[3]

If she thinks, "I will neither settle it nor make an effort to get it settled," in throwing off the responsibility, there is an offence of expiation.[3] || 1 ||

If she thinks that she is ordained when she is ordained (and) neither settles a legal question nor makes an effort to get it settled, there is an offence of expiation. If she is in doubt as to whether she is ordained . . . If she thinks that she is not ordained when she is ordained . . . offence of expiation. If she neither settles a legal question nor makes an effort to get it settled for one who is not ordained, there is an offence of wrong-doing. If she thinks that she is ordained when she is not ordained, there is an offence of wrong-doing. If she is in doubt as to whether she is not ordained . . . If she thinks that she is not ordained when she is not ordained, there is an offence of wrong-doing.[4] || 2 ||

There is no offence if there is an obstacle; if having looked about, she does not get the chance[5]; if she is ill; if there are accidents; if she is mad, if she is the first wrong-doer. || 3 || **2** ||

---

1 = *Vin.* iii. 164 (*B.D.* i. 282).

2 = above, p. 288.

3 = above, pp. 288, 310.

4 Last clause should probably read "no offence."

5 = above, pp. 289, 310, and below, pp. 336, 355.

EXPIATION (PĀCITTIYA) XLVI

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā gave with her own hand solid food and soft food to players and dancers . . . (*see* XXVIII, **1**) . . . " . . . this rule of training:

Whatever nun should give with her own hand solid food or soft food to a householder or to a wanderer or to a female wanderer, there is an offence of expiation."[1] || **1** ||

Whatever means: . . . nun is to be understood in this case.

Householder means: . . . (*see* XXVIII, **2**) . . . she who has reached (the stage of a) female wanderer.

Solid food means: excluding the five (kinds of) meals and water for cleansing the teeth, the rest is called solid food.[2]

Soft food means: the five (kinds of) meals: cooked rice, food made with flour, barley-meal, fish, meat.[3]

Should give means: if she gives by means of the body or by means of something attached to the body or by means of something that may be cast, [**302**] there is an offence of expiation.[4] If she gives water for cleansing the teeth, there is an offence of wrong-doing. || 1 ||

There is no offence if she gets (someone) to give (but) does not (herself) give; if she gives depositing it near; if she gives ointment for external (use); if she is mad, if she is the first wrong-doer.[4] || 2 || **2** ||

---

[1] *Cf.* Monks' Expiation XLI.
[2] = *Vin.* iv. 92 (*B.D.* ii. 349) and *cf.* *Vin.* iv. 83 (*B.D.* ii. 330).
[3] = *Vin.* iv. 83, 92. For notes, see *B.D.* ii. 330.
[4] = *Vin.* iv. 92.

EXPIATION (PĀCITTIYA) XLVII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā, not having given up her household robe,[1] made use of it. Other menstruating nuns did not obtain it. Those who were modest nuns . . . spread it about, saying: "How can the lady Thullanandā, not having given up her household robe, make use of it?" . . .

"Is it true, as is said, monks, that the nun Thullanandā . . . makes use of it?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can the nun Thullanandā . . . make use of it? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun, not having given up her household robe, should make use of it, there is an offence of expiation." || 1 ||

Whatever means: . . . nun is to be understood in this case.

Household robe means: it is given with the words: 'Let menstruating nuns make use of it.'

Not having given up, should make use of it means: if, having made use of it for two or three days, having washed it on the fourth day, she makes use of it, not having given it up to a nun or to a probationer or to a female novice, there is an offence of expiation. || 1 ||

If she thinks that it is not given up when it is not given up (and) makes use of it, there is an offence of expiation. If she is in doubt as to whether it is not given up . . . If she thinks that it is given up when

[1] *āvasathacīvara;* allowed to nuns at *Vin.* ii. 271.

it is not given up . . . offence of expiation. If she thinks that it is not given up when it is given up, there is an offence of wrong-doing. If she is in doubt as to whether it is given up, there is an offence of wrong-doing. If she thinks that it is given up when it is given up, there is no offence. || 2 ||

There is no offence if, having given it up, she makes use of it; if she makes use of it on a further occasion; if there are no other menstruating nuns; if she is one whose robe is stolen; if she is one whose robe is destroyed; if there are accidents; if she is mad, if she is the first wrong-doer. || 3 || **2** || **[303]**

EXPIATION (PĀCITTIYA) XLVIII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā, not having given up her dwelling,[1] set out on almstour. Now at that time the nun Thullanandā's dwelling caught fire. Nuns spoke thus: "Come along, ladies, we are bringing out the things." Some spoke thus: "Ladies, we will not bring them out; she will make us responsible for[2] everything that is destroyed." The nun Thullanandā, having come back again to that dwelling, asked the nuns, saying: "Ladies, did you bring out my things?"

"We, lady, did not bring them out."

The nun Thullanandā . . . spread it about, saying:

"How can these nuns, when a dwelling is on fire, not bring out the things?" Those who were modest nuns . . . spread it about, saying:

"How can the lady Thullanandā, not having given up her dwelling, set out on almstour?" . . .

"Is it true, as is said, monks, that the nun Thullanandā . . . set out on almstour?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can the nun Thullanandā, not having given up her dwelling, set out on almstour? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun, not having given up her dwelling, should set out on almstour, there is an offence of expiation."[3] || **1** ||

---

[1] *āvasatha.*

[2] *amhe abhiyuñjissati.*

[3] The offence is not in not saving property and helping one another, but in not making proper provision for the care of property.

Whatever means: . . . nun is to be understood in this case.

Dwelling means: it is called fastened by a door.[1]

Not having given up, should set out on almstour means: if, not having given up to a nun or to a probationer or to a female novice, in passing beyond the enclosure of a dwelling that is fenced in, there is an offence of expiation. In passing beyond the precincts of a dwelling that is not fenced in, there is an offence of expiation. || 1 ||

If she thinks that it is not given up when it is not given up (and) sets out, there is an offence of expiation. If she is in doubt as to whether it is not given up . . . If she thinks that it is given up when it is not given up . . . offence of expiation. If, not having given up what is not fastened by a door, she sets out, there is an offence of wrong-doing. If she thinks that it is not given up when it is given up . . . If she is in doubt as to whether it is given up, there is an offence of wrong-doing. If she thinks that it is given up when it is given up, there is no offence. || 2 || [304]

There is no offence if she sets out having given it up; if there is an obstacle; if having looked about she does not get the chance; if she is ill; if there are accidents[2]; if she is mad, if she is the first wrong-doer. || 3 || **2** ||

---

[1] *Cf.* definition of "quarters," *upassaya*, at p. 312, above.

[2] *Cf.* above, pp. 289, 310, 323, 331.

EXPIATION (PĀCITTIYA) XLIX

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six nuns learnt worldly knowledge.[1] People . . . spread it about, saying: "How can these nuns learn worldly knowledge, like women householders who enjoy pleasures of the senses?" Nuns heard these people who . . . spread it about. Those who were modest nuns . . . spread it about, saying: "How can this group of six nuns learn worldly knowledge?" . . .

"Is it true, as is said, monks, that the group of six nuns learn worldly knowledge?"

"It is true, lord."

The enlightened one, the lord, rebuked them saying: "How, monks, can this group of six nuns learn worldly knowledge? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should learn worldly knowledge, there is an offence of expiation." || 1 ||

Whatever means: . . . nun is to be understood in this case.

Worldly knowledge means: whatever is secular,[2] not connected with the goal.

Should learn means: if she learns by line,[3] for every line there is an offence of expiation. If she learns by

---

[1] *tiracchāna-vijjā*, lit. "animal wisdom." B. C. Law, *Hist. Pali Lit.* i. p. 75 has "art for her livelihood," but *Old Comy.* does not bear this out. At *Vin.* ii. 139 it is a *dukkaṭa* for a monk to learn this. *Cf. tiracchānakathā* at Monks' Pāc. LXXXV, "worldly talk"—*i.e.*, talk on matters concerning life in the world. *Vin. Texts* iii. 152 renders by "the low arts"—those set out at *D.* i. 9-12.

[2] *bāhirakaṃ*.

[3] *padena*; see *B.D.* ii. 190, 191 and notes.

syllable, for every syllable there is an offence of expiation. || 1 ||

There is no offence if she learns writing[1]; if she learns what is memorised[2]; if she learns a spell[3] for protection; if she is mad, if she is the first wrong-doer. || 2 || 2 ||

---

[1] *lekhaṃ pariyāpuṇāti.* See *Vin. Texts* i. p. xxxii ff. and *B.D.* i. 131, n.

[2] *dhāraṇā*, a memorising; *cf. Miln.* 79, and *dhammadhāraṇā* at *M.* ii. 175.

[3] *parittā.* *Cf. D.* iii. 206, where monks are enjoined to learn and master the Āṭānāṭiya *rakkhā* or ward rune. This is called *atthasaṃhitā*, connected with the goal; *cf.* foregoing definition of "worldly knowledge," which therefore looks as if it does not include protective spells. See *Dial.* iii. 185 ff. for discussion of position and use of the various named *parittās* in early Buddhism. The proximity of writing (late ?) and protective spells (early ?) points to a patchwork compilation of this Pāc.

EXPIATION (PĀCITTIYA) L

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that [305] time the group of six nuns taught worldly knowledge.[1] People . . . spread it about . . . (XLIX, **1.** *Instead of* learn *read* teach) . . . " . . . this rule of training:

Whatever nun should teach[2] worldly knowledge, there is an offence of expiation." || **1** ||

Whatever means: . . . nun is to be understood in this case.

Worldly knowledge means: . . .

Should teach[3] means: if she teaches by line . . . (XLIX, **2.** *Instead of* learns *read* teaches) . . . if she is the first wrong-doer. || **2** ||

The Fifth Division: that on a picture gallery

---

[1] At *Vin.* ii. 139 it is made a *dukkaṭa* for a monk to do so.

[2] *vāceyya*—*i.e.*, should cause (someone) to repeat or speak.

[3] *Cf. Vin.* iv. 15 (*B.D.* ii. 192).

EXPIATION (PĀCITTIYA) LI

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time several monks, (each) wearing (only) one robe, were making robes in a village residence. Nuns, having entered the monastery without asking (for permission), approached those monks. The monks . . . spread it about, saying: "How can nuns enter a monastery without asking (for permission)?" . . .

"Is it true, as is said, monks, that nuns . . . without asking (for permission)?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can nuns enter a monastery without asking (for permission)? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should enter a monastery without asking (for permission), there is an offence of expiation."

And thus this rule of training for nuns came to be laid down by the lord. || **1** ||

Then these monks went out from that residence. The nuns, saying, "The masters have gone out," did not go back to the monastery. Then these monks came back again to that residence. The nuns, saying, "The masters have come back," having entered the monastery asking (for permission), approached these monks, [**306**] having approached, having greeted these monks, they stood at a respectful distance. As they were standing at a respectful distance, these monks spoke thus to these nuns: "Why do you, sisters, neither sweep the monastery nor provide drinking water and water for washing?"

"Masters, a rule of training came to be laid down by the lord that, without asking (for permission) a monastery should not be entered (by a nun), therefore

we did not come." They told this matter to the lord. He said:

"I allow, monks, (a nun) to enter a monastery asking (for permission) if a monk be there. And thus, monks, let the nuns set forth this rule of training:

Whatever nun should enter a monastery without asking (for permission) if a monk be there,[1] there is an offence of expiation."

And thus this rule of training for nuns came to be laid down by the lord. || 2 ||

Then these monks, having gone out from that residence, came back again to that residence. The nuns, saying, "The masters have gone out," entered the monastery without asking (for permission). These became remorseful and said: "A rule of training laid down by the lord for nuns says that a monastery should not be entered (by a nun) without asking (for permission) if a monk be there, and we, not asking (for permission) if a monk was there, entered the monastery. Is it now possible that we have fallen into an offence of expiation?" They told this matter to the lord. He said: "And thus, monks, let the nuns set forth this rule of training:

Whatever nun should knowingly enter a monastery with monks (in it) without asking (for permission), there is an offence of expiation." || 3 ||

Whatever means: . . . nun is to be understood in this case.

She knows means: either she knows of herself or others tell her or these tell (her).[2]

A monastery with monks (in it) means: even where monks stay at the foot of a tree.

Should enter a monastery without asking (for permission) means: without asking a monk or a novice or a monastery attendant (for permission),[3] in passing beyond the

[1] *Cf. Vin.* iv. 100 (*B.D.* ii. 365 and see n. 1).
[2] *Cf. Vin.* iii. 265 (*B.D.* ii. 161), *etc.*
[3] *Cf. Vin.* iv. 40 (*B.D.* ii. 241), and see *Vin.* ii. 211.

enclosure of a monastery that is fenced in, there is an offence of expiation. In entering the precincts of a monastery that is not fenced in, there is an offence of expiation.[1] || 1 ||

If she thinks that there are monks (in it) when there are monks (in it) and enters a monastery without asking (for permission), there is an offence of expiation. If she is in doubt as to whether monks are (in it) . . . offence of wrong-doing. If she thinks that monks are not (in it) when monks are (in it) . . . no offence. If she thinks that monks are (in it) when monks are not (in it), [**307**] there is an offence of wrong-doing. If she is in doubt as to whether monks are not (in it), there is an offence of wrong-doing. If she thinks that monks are not (in it) when monks are not (in it), there is no offence. || 2 ||

There is no offence if she enters asking (for permission) if a monk be there; if she enters not asking (for permission) if a monk be not there[2]; if she walks looking ahead[3]; if she goes where there are nuns gathered together; if (her) way is through a monastery; if she is ill; if there are accidents; if she is mad, if she is the first wrong-doer. || 3 || **4** ||

---

1 *Cf. Vin.* iv. 166.

2 *Cf. Vin.* iv. 101 (*B.D.* ii. 367).

3 *VA.* 937 says that there is no offence if she enters looking at the heads of the nuns who are entering first.

EXPIATION (PĀCITTIYA) LII

. . . at Vesālī in the Great Grove at the Hall of the Gabled Pillars. Now at that time the venerable Kappitaka,[1] the venerable Upāli's preceptor,[2] lived in a cemetery. Now at that time an older[3] nun of the group of six nuns had passed away. The group of six nuns, taking out that nun, having cremated her not far from the venerable Kappitaka's dwelling place, having made a tomb, having gone (there), wept at that tomb. Then the venerable Kappitaka, troubled by that noise, having destroyed that tomb, scattered (the materials). The group of six nuns took counsel,[4] saying: "Our lady's tomb is destroyed by this Kappitaka, come, let us kill him." A certain nun told this matter to the venerable Upāli. The venerable Upāli told this matter to the venerable Kappitaka. Then the venerable Kappitaka, having gone out from that dwelling place, lay in hiding. Then the group of six nuns approached the venerable Kappitaka's dwelling place, having approached, having had the venerable Kappitaka's dwelling place covered over[5] with stones and clods of earth, they departed, saying, "Kappitaka is dead." Then the venerable Kappitaka at the end of that night having dressed in the morning, taking his bowl and robe, entered Vesālī for almsfood. The group of six nuns saw the venerable Kappitaka walking for almsfood; seeing him, they spoke thus: "This Kappitaka is alive, how ever did he foil our plan?"[6] The group of six nuns

---

[1] *Cf. Pv.* p. 49-50. *VA.* 937, *PvA.* 230 say that he was an elder among the thousand matted hair ascetics.

[2] *Cf. PvA.* 230.

[3] *mahatarā*, perhaps a leading nun.

[4] *mantesuṃ*. *P.E.D.* says "perhaps 'plotted'" here.

[5] *ottharāpetvā*; see *B.D.* i. 137, n. 4.

[6] *mantaṃ saṃharati*.

heard it said: "Our plan was foiled by master Upāli." These reviled[1] the venerable Upāli, saying: "How can this barber,[2] a shampooing low-birth (person),[3] foil our plan?" Those who were modest nuns . . . [308] spread it about, saying: "How can this group of six nuns revile master Upāli?" . . .

"Is it true, as is said, monks, that the group of six nuns reviled Upāli?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can the group of six nuns revile Upāli? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should revile or should abuse a monk,[4] there is an offence of expiation." || 1 ||

Whatever means: . . . nun is to be understood in this case.

Monk means: one who is ordained.

Should revile means: if she reviles with the ten ways of reviling[5] or with any one of these, there is an offence of expiation.

Or should abuse means: if she makes him afraid,[6] there is an offence of expiation. || 1 ||

If she thinks that he is ordained when he is ordained (and) reviles or abuses him, there is an offence of expiation. If she is in doubt as to whether he is ordained . . . If she thinks that he is not ordained when he is ordained . . . offence of expiation. If she reviles or abuses one who is not ordained, there is an offence of

[1] *akkosiṃsu*; see *B.D.* ii. 269 and 171, n. 3.

[2] *kasāvata*; see *Pss. Breth.* 168, *Ap.* i. 37 ff., and *D.P.P.N.* 410 for view that Upāli was born a barber in this Buddha age.

[3] *kasāvaṭo malamajjano nihīnajacco*; *cf.* *Jā.* iii. 452 *hīnajacco malamajjano nahāpita (putto)*.

[4] *Cf.* the seventh of the eight important rules, *garudhammā*, given at *Vin.* iv. 52 (*B.D.* ii. 269), ii. 255, *A.* iv. 277.

[5] See *B.D.* ii. 171, n. 3.

[6] *bhayaṃ upadaṃseti*, causes fear to appear.

wrong-doing. If she thinks that he is ordained when he is not ordained . . . If she is in doubt as to whether he is not ordained . . . If she thinks that he is not ordained when he is not ordained, there is an offence of wrong-doing. || 2 ||

There is no offence if she is aiming at (explaining) the goal, if she is aiming at (explaining) a rule, if she is aiming at (explaining) the teaching[1]; if she is mad, if she is the first wrong-doer. || 3 || **2** ||

[1] = *Vin.* iii. 130 (*B.D.* i. 218) = *Vin.* iv. 11 (*B.D.* ii. 185) = *Vin.* iv. 277 (above, p. 280).

EXPIATION (PĀCITTIYA) LIII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time[1] the nun Caṇḍakālī was one who made strife, who made quarrels, who made contention, who made brawls, who made disputes in the Order . . . (*see* Formal Meeting IV . . . **[309]** . . .) . . . The nun Thullanandā, saying: "These are ignorant, these are inexperienced, they do not even know a (formal) act or the defect of a (formal) act or the failure of a (formal) act or the success of a (formal) act," and being quick tempered,[2] she abused[3] a group. Those who were modest nuns . . . spread it about, saying:

"How can the lady Thullanandā, being quick tempered, abuse a group?" . . .

"Is it true, as is said, monks, that the nun Thullanandā, being quick tempered, abused a group?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can the nun Thullanandā . . . abuse a group? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun, being quick tempered, should abuse a group, there is an offence of expiation." || **1** ||

Whatever means: . . . nun is to be understood in this case.

Being quick tempered means: she is called angry.[4]

Group means: it is called an Order of nuns.[5]

---

[1] See Nuns' Formal Meeting IV. above.

[2] *caṇḍikatā.*

[3] *paribhāsati; cf.* Pāc. LII.

[4] *kodhanā*; *cf. Vin.* iv. 334; *PvA.* 83 *caṇḍī ti kodhanā,* and see definition at *MA.* ii. 99.

[5] =above, p. 295.

Should abuse[1] means: if she abuses, saying: "These are ignorant, these are inexperienced, they do not even know a (formal) act . . . or the success of a (formal) act," there is an offence of expiation. If she abuses several nuns or one nun or one who is not ordained, there is an offence of wrong-doing.

There is no offence if she is aiming at (explaining) the goal . . . (*see* LII, **2**, 3) . . . if she is the first wrong-doer. || **2** ||

[1] *Cf.* above, p. 344.

EXPIATION (PĀCITTIYA) LIV

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a certain brahmin, having invited nuns, [310] offered them food[1] . . . ". . . Whatever nun, being invited or being satisfied,[2] should eat or partake of solid food or soft food, there is an offence of expiation." || 1 ||

Whatever means: . . . nun is to be understood in this case.

Being invited means: being invited to any one meal of the five (kinds of) meals.

Being satisfied means: eating is to be seen, a meal is to be seen, standing within a reach of the hand, she asks (her), a refusal is to be seen.[3]

Solid food means: setting aside the five (kinds of) meals, conjey,[4] food (that may be eaten) during a watch of the night, during seven days, during life, the rest means solid food.[3]

Soft food means: the five (kinds of) meals: . . . meat.[3]

If she accepts, thinking: " I will eat, I will partake of," there is an offence of wrong-doing. For every mouthful, there is an offence of expiation.[3] If she

---

[1] =Monks' Pāc. XXXV, first story; see *B.D.* ii. 326 f. The rule was amended for the monks but not for the nuns.

[2] The words are here changed to *nimantitā vā pavāritā vā* from *bhuttāvī pavāritā* of the story. This latter pair (in the masc.) appears in the monks' *sikkhāpada* (Pāc. XXXV); therefore the *Old Comy.* there defines *bhuttāvī*, having eaten, while above it defines *nimantitā*, being invited; but the terms used in these two definitions are the same.

[3] =Monks' Pāc. XXXV. 3, 1. See *B.D.* ii. 328 ff. for notes.

[4] This is omitted from corresponding paragraph in Monks' Pāc. For conjey, *yāgu*, as being neither a solid food nor a soft food, see *B.D.* ii. Intr. xxxi and p. 352 f. It was counted rather as a drink, see " no offence " clause below.

accepts for the sake of nutriment (food to be eaten) during a watch of the night, during seven days, during life, there is an offence of wrong-doing. For every mouthful, there is an offence of wrong-doing.[1] || 1 ||

There is no offence if, being invited (but) not being satisfied, she drinks conjey; if she eats having asked the owner (for permission); if when there is a reason she makes use of (food to be eaten) during a watch of the night, during seven days, during life[2]; if she is mad, if she is the first wrong-doer. || 2 || **2** || [**311**]

[1] =Monks' Pac. XXXV. **3**, 2. [2] =Monks' Pac. XXXV. **3**, 3.

EXPIATION (PĀCITTIYA) LV

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a certain nun, walking for alms along a certain road in Sāvatthī, approached a certain family; having approached, she sat down on an appointed seat. Then these people, having offered food to this nun, spoke thus: "Lady, other nuns may also come." Then this nun, thinking: "How may these nuns not come?" having approached the nuns, spoke thus: "Ladies, in such and such a place there are fierce dogs, a wild bull, the place is a swamp, do not go there." But a certain nun, walking for alms along that road, approached that family; having approached, she sat down on an appointed seat. Then these people, having offered food to that nun, spoke thus: "Why do not the other nuns come, lady?" Then this nun told this matter to those people. The people . . . spread it about, saying: "How can that nun be grudging as to families?"[1] . . .

"Is it true, as is said, monks, that a nun was grudging as to families?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can a nun be grudging as to families? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should be one who is grudging as to families, there is an offence of expiation." || **1** ||

Whatever means: . . . nun is to be understood in this case.

---

[1] Five forms of meanness, stinginess or grudgingness, *macchariya*, are given at *A.* iii. 139, 258, 266, 273, iv. 459; *D.* iii. 234; *Dhs.* 1122 (see *Bud. Psych. Ethics*, § 1122, n.); *Vism.* 683.

Family means: . . . low caste family.[1]

Should be one who is grudging as to families means: if they say, "Why do the nuns not come?" (and) she speaks dispraise of a family in front of nuns, there is an offence of expiation. Or if she speaks dispraise of nuns in front of a family, there is an offence of expiation. || 1 ||

There is no offence if, not being grudging as to families, she merely explains that there is a danger[2]; if she is mad, if she is the first wrong-doer. || 2 || **2** || **[312]**

---

[1] = *Vin.* iii. 184, iv. 80, 100, 272.

[2] Accord. to *VA.* 938 she either explains to the nuns that the family are non-believers, or she explains to the family that the nuns are of weak morality and of depraved states of mind.

EXPIATION (PĀCITTIYA) LVI

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time several nuns, having spent the rains in a village residence, went to Sāvatthī. Nuns spoke thus to these nuns: "Where did the ladies spend the rains? We hope that the exhortation was effective?"[1]

"There were no monks there, ladies; how could the exhortation be effective?" Those who were modest nuns . . . spread it about, saying:

"How can these nuns spend the rains in a residence where there is no monk?" . . .

"Is it true, as is said, monks, that the nuns . . . where there was no monk?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can the nuns . . . where there is no monk? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should spend the rains in a residence where there is no monk, there is an offence of expiation."[2]
|| 1 ||

Whatever means: . . . nun is to be understood in this case.

A residence where there is no monk means: it is not possible to go for exhortation[3] or for communion.[4]

---

[1] *iddha*, as at *Vin.* iv. 50, 54.

[2] This rule is the same as the second of the eight "important rules," see *B.D.* ii. 268.

[3] Rules for exhortation in the eight "important rules" occur at Monks' Pāc. XXI-XXIV.

[4] *saṃvāsa*. (To go) for communion explained at *VA.* 938 to mean (to go) for asking the (date of the) Observance day, *uposatha*, and the Invitation ceremony, *pavāraṇā*. See *B.D.* ii. 268 and *loc. cit.*, n. 6, 8; also Nuns' Pāc. LVII; but also see definition of *saṃvāsa* at end of each Pārājika rule, and below, p. 356.

If she thinks, "I will spend the rains," (and) prepares a lodging, provides drinking water and water for washing, sweeps a cell, there is an offence of wrong-doing. With sunrise, there is an offence of expiation. || 1 ||

There is no offence if monks, having entered on the rains-settlement, come to have gone away or left the Order or done their time or gone over to (another) side; if there are accidents; if she is mad, if she is the first wrong-doer.[1] || 2 || **2** ||

---

[1] =above, p. 190, where see n. 3.

EXPIATION (PĀCITTIYA) LVII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time several nuns, having kept the rains in a village residence, went to Sāvatthī. Nuns spoke thus to these nuns: "Where did the ladies keep the rains? Was an Order of monks [**313**] 'invited'[1]?"

"Ladies, we did not 'invite' an Order of monks." Those who were modest nuns . . . spread it about, saying: "How can these nuns, having spent the rains, not 'invite' an Order of monks?" . . .

"Is it true, as is said, monks, that nuns . . . did not 'invite' an Order of monks?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can nuns . . . not 'invite' an Order of monks? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun, having kept the rains, should not 'invite' both Orders in respect of three matters: what was seen or heard or suspected, there is an offence of expiation."[2] || **1** ||

Whatever means: . . . nun is to be understood in this case.

Having kept the rains means: having kept the first three months or the last three months.[3]

If she thinks, "I will not 'invite' both Orders in respect of three matters: what was seen or heard or

---

[1] *pavārito*, a technical term. See *B.D.* ii. 268, n. 8. Regulations for nuns to hold the *pavāraṇā* ceremony, using the word *pavāreti*, given at *Vin.* ii. 275. *Cf.* also *Vin.* i. 161.

[2] *Cf.* the fourth "important rule," *B.D.* ii. 268.

[3] *Cf.* definition of "during the rains," above, p. 321.

suspected," in throwing off the responsibility, there is an offence of expiation. ‖ 1 ‖

There is no offence if there is an obstacle; if, having looked about, she does not get the chance; if she is ill; if there are accidents; if she is mad, if she is the first wrong-doer:[1] ‖ 2 ‖ **2** ‖

---

[1] *Cf.* above, pp. 289, 310, 331, 336; and below, p. 376.

EXPIATION (PĀCITTIYA) LVIII

. . . among the Sakyans at Kapilavatthu in the Banyan monastery. Now at that time[1] the group of six monks, having approached a nunnery, exhorted the group of six nuns. Nuns spoke thus to the group of six nuns: " Come, ladies, we will go for exhortation."

" Well, ladies, we would go for the sake of exhortation, (but) the group of the six masters exhort us, having come to this place itself." Those who were modest nuns . . . spread it about, saying: " How can this group of six nuns not go for exhortation ?" . . .

" Is it true, as is said, monks, that the group of six nuns do not go for exhortation ?"

" It is true, lord."

The enlightened one, the lord, rebuked them, saying: " How, monks, can the group of six nuns [314] not go for exhortation ? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should not go for exhortation or for communion, there is an offence of expiation."[2] || 1 ||

Whatever means: . . . nun is to be understood in this case.

Exhortation means: the eight important rules.[3]

Communion means: one (formal) act, one recitation, an equal training.[4] If she thinks, " I will not go for

---

[1] *Cf.* Monks' Pāc. XXIII, where the offence is for a monk to exhort a nun in a nunnery except at a right time. Clearly the trend is for nuns to go to monks. Other regulations for exhortation set out at *Vin.* ii. 263 ff.

[2] *Cf. Vin.* ii. 263; a nun who does not go for exhortation is to be dealt with according to the rule.

[3] *Cf.* Monks' Pāc. XXI-XXIV.

[4] *Cf. Old Comy's* explanation of *asamvāsa* in each Pārājika (*B.D.* i), and definition of " ill nun " at *B.D.* ii. 278.

exhortation or for communion," in throwing off the responsibility, there is an offence of expiation. || 1 ||

There is no offence if there is an obstacle; if, having looked about for a nun as a companion, she does not get the chance; if she is ill; if there are accidents; if she is mad, if she is the first wrong-doer.[1] || 2 || 2 ||

[1] =above, p. 323, below, p. 380, and *cf.* pp. 289, 310, 331, 336.

EXPIATION (PĀCITTIYA) LIX

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns neither asked (the date of) the Observance day[1] nor did they ask for exhortation. Monks . . . spread it about, saying: "How can these nuns neither ask (the date of) the Observance day nor ask for exhortation?" . . .

"Is it true, as is said, monks, that nuns neither . . . nor ask for exhortation?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can nuns neither . . . nor ask for exhortation? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Every half month a nun should desire two things from the Order of monks: the asking as to (the date of) the Observance day and the approaching for exhortation.[2] For her who transgresses this, there is an offence of expiation." ‖ **1** ‖

Every half month means: every Observance day.[3]

Observance day means: the two Observance days, that on the fourteenth day and that on the fifteenth day.[4]

Exhortation means: the eight important rules.

If she thinks, "I will neither ask (the date of) the Observance day nor ask for exhortation," in throwing off the responsibility, . . . (see LVIII, **2**, 1-2) . . . if she is the first wrong-doer. ‖ **2** ‖ [**315**]

---

[1] See *Vin.* i. 105, where the lord is shown as prompting Kappina, and as saying that if brahmins do not honour the *uposatha,* who will?

[2] The third of the eight "important rules," *Vin.* iv. 52; see *B.D.* ii. 268.

[3] =above, p. 44.

[4] *Cf. Vin.* i. 104, 132.

EXPIATION (PĀCITTIYA) LX

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a certain nun together with a man, the one with the other, made a boil burst that had formed on the lower part of her body. Then that man began to violate that nun. She cried out in distress. Nuns, having run up, spoke thus to that nun: "Why do you, lady, cry out in distress?" Then that nun told this matter to the nuns. Those who were modest nuns . . . spread it about, saying: "How can this nun together with a man, the one with the other, make a boil burst that had formed on the lower part of her body?" . . .

"Is it true, as is said, monks, that a nun . . . lower part of her body?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can a nun . . . lower part of her body? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun, without having obtained permission from an Order or from a group, should together with a man, the one with the other, make a boil or a scab[1] that has formed on the lower part of her body burst or break or let it be washed or smeared or bound up or unbound,[2] there is an offence of expiation." || **1** ||

Whatever means: . . . nun is to be understood in this case.

Lower part of the body means: below the navel to above the circle of the knees.

Has formed means: has formed there.

---

[1] *rūhita*, a diseased growth, lit. meaning "healed."

[2] *mocāpeyya*, in opposition to previous word, *bhandāpeyya*.

Boil means: whatever is a boil.

Scab means: whatever is a sore.

Without having obtained permission means: not asking (for permission).[1]

Order means: it is called an Order of nuns.[1]

Group means: they are called several nuns.

Man means: a human man, not a yakkha, not a departed one, not an animal[3]; one who is learned, competent to violate.

Together with means: together.[3]

The one with the other means: there is a man and also a nun.[2]

If she commands, saying: "Burst it," there is an offence of wrong-doing. When it is burst, there is an offence of expiation. If she commands, saying: "Break it . . . wash it . . . smear it . . . bind it up [316] . . . unbind it," there is an offence of wrong-doing. When it is broken . . . washed . . . smeared . . . bound up . . . unbound, there is an offence of expiation. || 1 ||

There is no offence if, having obtained permission, she causes it to be burst or broken . . . or unbound; if some learned man (is there) as companion; if she is mad, if she is the first wrong-doer. || 2 || **2** ||

The Sixth Division: that on a monastery

[1] =above, p. 184; *cf.* p. 193.
[2] =*Vin.* iv. 269, 271.
[3] =*B.D.* i. 202, 332, 337; *Vin.* iv. 269, 271.

EXPIATION (PĀCITTIYA) LXI

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns ordained[1] a pregnant woman. She walked for alms. People spoke thus: "Give almsfood to the lady, the lady is heavy with child." The people . . . spread it about, saying: "How can the nuns ordain a pregnant woman?" Nuns heard these people who . . . spread it about. Those who were modest nuns . . . spread it about, saying, "How can these nuns ordain a pregnant woman?" . . .

"Is it true, as is said, monks, that nuns ordained a pregnant woman?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can nuns ordain a pregnant woman? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should ordain a pregnant woman, there is an offence of expiation." || 1 ||

Whatever means: . . . nun is to be understood in this case.

Pregnant woman means: she is called entered by beings.[2]

Should ordain means: should confer the *upasampadā* ordination.[3]

If she thinks: "I will ordain (her)" and looks about for a group or for a woman teacher or for a bowl or for a robe or if she determines a boundary, there is an offence of wrong-doing. As a result of the motion there is an offence of wrong-doing. As a result of two proclamations, there are offences of wrong-doing. At the end of the proclamations, there is an offence of expiation for

---

[1] *vuṭṭhāpenti.* [2] *āpannasattā.* [3] *upasampādeyya.*

the woman preceptor, and an offence of wrong-doing for the group and for the woman teacher.[1] || 1 ||

If she thinks that she is pregnant when she is pregnant (and) ordains her, there is an offence of expiation. If she is in doubt . . . offence of wrong-doing. If she thinks that she is not pregnant when she is pregnant, (and) ordains her, there is no offence. If she thinks that she is pregnant when she is not pregnant, [317] there is an offence of wrong-doing. If she is in doubt as to whether she is not pregnant, there is an offence of wrong-doing. If she thinks that she is not pregnant when she is not pregnant, there is no offence. || 2 ||

There is no offence if she ordains a pregnant woman thinking that she is not pregnant[2]; if she ordains a woman who is not pregnant thinking that she is not pregnant[2]; if she is mad, if she is the first wrong-doer. || 3 || **2** ||

---

[1] *Cf.* above, pp. 13, 185, for this passage.
[2] This has been said in the paragraph above.

EXPIATION (PĀCITTIYA) LXII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns ordained a woman giving suck. She walked for alms. People spoke thus: "Give almsfood to the lady, the lady has a companion."[1] The people . . . spread it about, saying: "How can the nuns . . . (LXI, **1**, *instead of* pregnant woman *read* woman giving suck) . . ." ". . . this rule of training: Whatever nun should ordain a woman giving suck, there is an offence of expiation." || **1** ||

Whatever means: . . . nun is to be understood in this case.

Woman giving suck means: she is a mother or a foster-mother.

Should ordain means: . . . (LXI, **2**. *Read,* If she thinks that she is a woman giving suck when she is a woman giving suck; if she thinks that she is not a woman giving suck, *etc.*) . . . if she is the first wrong-doer. || **2** ||

---

[1] *sadutiyikā*, with a companion; *cf.* *dutiyikā bhikkhunī* at *Vin.* iv. 230, 315; and *porāṇa-dutiyikā*, former wife.

EXPIATION (PĀCITTIYA) LXIII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns ordained a probationer who had not trained for two years in the six rules.[1] These[2] were ignorant, inexperienced, they did not know what was allowable or what was not allowable.[3] Those who were modest nuns . . . spread it about, saying: "How can these nuns ordain a probationer who has not trained for two years in the six rules?" . . .

"Is it true, as is said, monks, that nuns . . . in the six rules?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can these nuns ordain . . . in the six rules? [318] It is not, monks, for pleasing those who are not (yet) pleased . . ." and having rebuked them, having given reasoned talk, he addressed the monks, saying:

"I allow you, monks, to give a probationer the agreement as to training[4] for two years in the six rules. And thus, monks, should it be given: That probationer, having approached the Order, having arranged her upper robe over one shoulder, having honoured the feet of the

---

[1] *Cf.* the sixth of the eight "important rules," *Vin.* iv. 52, ii. 255. The six rules are given below. See also my *Women under Primitive Buddhism*, 138 ff.

[2] This refers to the probationers; one nun was enough to ordain a probationer, an Order or group not being necessary. The meaning here, and in similar passages below, is that several nuns each ordained one probationer.

[3] As in Nuns' Pāc. LXVI, LXXII.

[4] *sikkhāsammuti*, occurring also in Nuns' Pāc. LXVI, LXXII. *Cf.* other "agreements" at *Vin.* iii. 199, 228, 263, iv. 31, 330.

nuns,[1] having sat down on her haunches, having saluted with joined palms, should speak thus: 'Ladies, I, so and so, a probationer, under the lady so and so, request the Order for the agreement as to training for two years in the six rules.' And a second time it should be requested . . . And a third time it should be requested. The Order should be informed by an experienced, competent nun, saying: 'Ladies, let the Order listen to me. This (woman) so and so, a probationer, under the lady so and so, requests the Order for the agreement as to training for two years in the six rules. If it seems right to the Order, let the Order give the probationer so and so the agreement as to training for two years in the six rules. This is the motion: Ladies, let the Order listen to me. This (woman) so and so . . . requests . . . for two years in the six rules. If the giving to the probationer so and so of the agreement as to training for two years in the six rules is pleasing to the ladies, let them be silent; if it is not pleasing, they should speak. The agreement as to training for two years in the six rules is given to the probationer so and so, and it is right . . . So do I understand this.' "

That probationer should be told: "Speak thus: 'I undertake for two years not to transgress the resolution of abstinence from onslaught on creatures; I undertake . . . abstinence from taking what is not given . . . abstinence from unchastity . . . abstinence from lying . . . abstinence from occasions for sloth (arising from) fermented liquor and spirits[2] and strong drink[3]; I undertake for two years not to transgress the resolution of abstinence from eating at the wrong time[4].' "

Then the lord, having rebuked these nuns in many a

---

[1] The word "senior" (*vuḍḍha*) which occurs in corresponding passages—*e.g.*, in Monks' Nissaggiyas, is rightly omitted here, for a probationer, being junior as regards ordination to all other nuns, should honour them all.

[2] See V. S. Agrawala, *Maireya in Pāṇini, D. R. Bhandarkar Volume*, 1940, p. 291.

[3] *Cf. D.* iii. 62; *A.* i. 211 f.; *S.* ii. 68 for these five *sīlas*.

[4] *Cf. A.* i. 212, and Monks' Pāc. XXXVII.

figure for their weakness in maintaining themselves . . . ". . . And thus, monks, let the nuns set forth this rule of training:

Whatever nun should ordain a probationer who has not trained for two years in the six rules, there is an offence of expiation."[1] || **1** ||

Whatever means: . . . nun is to be understood in this case.

Two years means: two years.[2] **[319]**

Has not trained means: either the training is not given or the training is given (but) is interrupted.[3]

Should ordain means: . . . (LXI, **2**, 1) . . . and an offence of wrong-doing for the group and for the woman teacher. || 1 ||

If she thinks that it is a legally valid act when it is a legally valid act (and) ordains her, there is an offence of expiation. If she is in doubt as to whether it is a legally valid act . . . If she thinks that it is not a legally valid act when it is a legally valid act . . . offence of expiation. If she thinks that it is a legally valid act when it is not a legally valid act, there is an offence of wrong-doing. If she is in doubt as to whether it is not a legally valid act . . . If she thinks that it is not a legally valid act when it is not a legally valid act, there is an offence of wrong-doing.[4] || 2 ||

There is no offence if she ordains a probationer who has trained for two years in the six rules; if she is mad, if she is the first wrong-doer. || 3 || **2** ||

---

[1] The *upasampadā* ordination had to be conferred on nuns by monks as well as by nuns; see *Vin.* ii. 255, iv. 52; *cf.* ii. 257. The ordination proceedings are set out at *Vin.* ii. 271 ff.

[2] *vassāni* . . . *saṃvaccharāni*. The former is also more specifically the rains, but the exegesis under "has not trained" suggests that the training had to go on uninterruptedly for two full years and not merely for two rainy seasons.

[3] *kupitā*, disturbed.

[4] Last clause should probably read "no offence."

EXPIATION (PĀCITTIYA) LXIV

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns ordained a probationer who had trained for two years in the six rules (but) who was not agreed upon by the Order.[1] Nuns spoke thus: "Come, probationers,[2] find out about this, give this, convey this, make this allowable." These spoke thus: "Ladies, we are not probationers, we are nuns." Those who were modest nuns . . . spread it about, saying: "How can these nuns ordain a probationer who has trained for two years in the six rules (but) who is not agreed upon by the Order?" . . .

"Is it true, as is said, monks, that nuns ordained . . . not agreed upon by the Order?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can nuns ordain . . . not agreed upon by the Order? It is not, monks, for pleasing those who are not (yet) pleased . . ." and having rebuked them, having given reasoned talk, he addressed the monks, saying:

"I allow you, monks, to give the agreement as to ordination[3] to a probationer who has trained for two years in the six rules. And thus, monks, should it be given: That probationer who has trained for two years in the six rules, having approached the Order . . . (LXIII, 1) . . . should speak thus: [320] 'Ladies, I, so and so, a probationer who has trained for two years in the six rules under the lady so and so, request the Order

[1] See previous Pāc. where in order to carry out the training so as to have a legal right to be ordained, a probationer had to receive the agreement of the Order.

[2] Note use of plural here, and *cf.* previous and following Pācittiyas; also Pāc. LXXIII.

[3] *vuṭṭhānasammuti*. See above, p. 364, for other "agreements."

for the agreement as to ordination.' And a second time . . . (LXIII, **1**, *instead of* probationer *read* probationer who has trained for two years in the six rules; *instead of* agreement as to training for two years in the six rules *read* agreement as to ordination) . . . So do I understand this."

Then the lord, having rebuked the nuns in many a figure for their weakness in maintaining themselves . . . " . . . this rule of training:

Whatever nun should ordain a probationer who has trained for two years in the six rules (but) who is not agreed upon by the Order,[1] there is an offence of expiation." || **1** ||

Whatever means: . . . nun is to be understood in this case.

Two years means: two years.[2]

Has trained means: has trained in the six rules.[3]

Not agreed upon means: the agreement as to ordination is not given by a (formal) act at which the motion is followed by one proclamation.[4]

Should ordain means: . . . (LXI, **2**, 1) . . .

There is no offence if she ordains a probationer who has trained for two years in the six rules and who is agreed upon by the Order; if she is mad, if she is the first wrong-doer. || **2** ||

---

[1] The probationer has to get the agreement, but the nuns have to abide by it.

[2] As above, p. 366.

[3] =below, pp. 374, 383.

[4] =below, pp. 374, 383. On *ñattidutiya kammas* see *Vin.* i. 319, and on *Saṁghakammas* (formal acts) generally, S. Dutt, *Early Bud. Monachism*, 146 ff.

EXPIATION (PĀCITTIYA) LXV

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns ordained a girl[1] married for less than twelve years.[2] These[3] were not able to endure cold, heat, hunger, thirst, contact with gadflies, mosquitoes, wind and sun, creeping things, abusive hurtful language; they were not able to endure bodily feelings which arising are painful, acute, sharp, shooting, disagreeable, miserable, deadly.[4] Those who were modest nuns . . . spread it about, saying: "How can nuns ordain a girl married for less than twelve years?" . . .

"Is it true, as is said, monks, that nuns ordained . . . married for less than twelve years?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: [321]

"How, monks, can nuns ordain a girl married for less than twelve years? Monks, a girl married for less than twelve years is not able to endure cold . . . bodily feelings . . . miserable, deadly. It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should ordain a girl married for less than twelve years, there is an offence of expiation." ||1||

Whatever means: . . . nun is to be understood in this case.

---

[1] *gihigatā*, one gone to a layman (as his wife or co-wife).

[2] See Intr., p. xlix, and my *Women under Primitive Buddhism*, p. 27 ff.

[3] As in previous Pācittiyas, plural used here, meaning that an indefinite number of nuns had each ordained a "married girl," or child-wife.

[4] *Cf.* Monks' Pāc. LXV. 1, that in which monks are forbidden to ordain a man under twenty.

Less than twelve years means: not attained to twelve years.[1]

Girl married means: one cohabiting with a man.[2]

Should ordain means: . . . (LXI, 2, 1) . . . and an offence of wrong-doing for the group and for the woman teacher. || 1 ||

If she thinks that it is less than twelve years when it is less than twelve years (and) ordains her, there is an offence of expiation. If she is in doubt as to whether it is less than twelve years . . . offence of wrong-doing. If she thinks that twelve years are completed when it is less than twelve years . . . no offence. If she thinks that it is less than twelve years when twelve years are completed, there is an offence of wrong-doing. If she is in doubt as to whether twelve years are completed, there is an offence of wrong-doing. If she thinks that twelve years are completed when twelve years are completed, there is no offence.[1] || 2 ||

There is no offence if she ordains one (married) for less than twelve years thinking that twelve years are completed[3]; if she ordains one who has completed twelve years thinking that they are completed[3]; if she is mad, if she is the first wrong-doer. || 3 || 2 ||

---

[1] *Cf.* above, p. 13.

[2] *purisantaragatā*. This is the definition of *itthi*, woman, at *MA*. ii. 209; *DA*. 78. *Cf. Jā*. i. 290; *M*. i. 77; *A*. i. 295, ii. 206.

[3] This occurs in the preceding paragraph.

EXPIATION (PĀCITTIYA) LXVI

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns ordained a girl married for full twelve years (but) who had not trained for two years in the six rules. These were ignorant, inexperienced, they did not know what was allowable or what was not allowable.[1] Those who were modest nuns . . . spread it about, saying: "How can these nuns ordain a girl married for full twelve years (but) who has not trained for two years in the six rules ?" . . .

"Is it true, as is said, monks . . . ?" . . .

The enlightened one, the lord rebuked them, saying: "How, monks, can these nuns ordain . . . in the six rules ? It is not, monks, for pleasing those who are not (yet) pleased . . ." and having rebuked them, [322] having given reasoned talk, he addressed the monks, saying:

"I allow you, monks, to give a girl married for full twelve years the agreement as to training for two years in the six rules. And thus, monks, should it be given: That girl married for full twelve years, having approached the Order . . . (LXIII, **1**) . . . should speak thus: 'Ladies, I, so and so, a girl married for full twelve years, and who am under the lady so and so, request the Order . . . (LXIII, **1**. *Instead of* probationer *read* a girl married for full twelve years) . . . So do I understand this.' That girl married for full twelve years should be told: 'Speak thus: . . . (LXIII, **1**) . . .' " . . . this rule of training:

Whatever nun should ordain a girl married for full twelve years (but) who has not trained for two years in the six rules, there is an offence of expiation." || **1** ||

---

[1] For the whole of this Pāc., *cf.* Pāc. LXIII

Whatever means: . . . nun is to be understood in this case.

Full twelve years means: attained to twelve years.[1]

Girl married means: one cohabiting with a man.[2]

Two years means: . . .

There is no offence if she ordains a girl married for full twelve years and who has trained for two years in the six rules; if she is mad, if she is the first wrong-doer. || **2** ||

---

[1] = below, p. 374. [2] As in Pāc. LXV, LXVII.

EXPIATION (PĀCITTIYA) LXVII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns ordained a girl married for full twelve years and who had trained for two years in the six rules, but who was not agreed upon by the Order. Nuns spoke thus: "Come, probationers, . . . (LXIV, **1**) . . ." . . . "How can these nuns ordain a girl married for full twelve years and who has trained for two years in the six rules, but who is not agreed upon by the Order?" . . . he addressed the monks, saying:

"I allow you, monks, to give the agreement as to ordination to a girl married for full twelve years and who has trained for two years in the six rules. And thus, monks, should it be given: That girl married for full twelve years [**323**] and who has trained for two years in the six rules, having approached the Order . . . (LXIII, **1**) . . . should speak thus: 'Ladies, I, so and so, a girl married for full twelve years and who has trained under the lady so and so for two years in the six rules, request the Order for the agreement as to ordination.' And a second time . . . (LXIII, **1**. *Instead of* probationer *read* girl married for full twelve years and who has trained for two years in the six rules; *instead of* agreement as to training for two years in the six rules *read* agreement as to ordination) . . . 'So do I understand this.'"

Then the lord, having rebuked these nuns in many a figure for their weakness in maintaining themselves . . . " . . . this rule of training:

Whatever nun should ordain a girl married for full twelve years and who has trained for two years in the six rules (but) who is not agreed upon by the Order, there is an offence of expiation." || **1** ||

Whatever means: . . . nun is to be understood in this case.

Full twelve years means: attained to twelve years.[1]

Girl married means: one cohabiting with a man.[2]

Two years means: two years.[3]

Has trained means: has trained in the six rules.[4]

Not agreed upon means: the agreement as to ordination is not given by a (formal) act at which the motion is followed by one proclamation.[4]

Should ordain means: . . . (LXI, **2**, 1) . . .

There is no offence if she ordains a girl married for full twelve years who has trained for two years in the six rules and who is agreed upon by the Order; if she is mad, if she is the first wrong-doer. || **2** ||

---

[1] =above, p. 372.
[2] =above, pp. 370, 372.
[3] =above, pp. 366, 368.
[4] =above, p. 368, below, p. 383.

EXPIATION (PĀCITTIYA) LXVIII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā, having ordained the woman who lived with her,[1] for two years neither helped her nor had her helped. These[2] were ignorant, inexperienced, they did not know what was allowable or what was not allowable. Those who were modest nuns . . . spread it about, saying: "How can the lady Thullanandā, having ordained the woman who lives with her, for two years neither [324] help her nor have her helped?" . . .

"Is it true, as is said, monks, that the nun Thullanandā . . . nor had her helped?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can the nun Thullanandā . . . nor have her helped? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun, having ordained the woman who lives with her, for two years should neither help her nor have her helped, there is an offence of expiation." || 1 ||

Whatever means: . . . nun is to be understood in this case.

Woman who lives with her means: she is called the one who shares her cell.[3]

Having ordained means: having conferred the *upasampadā* ordination.

Two years means: two years.[4]

---

[1] *Cf.* above, p. 309, below, p. 379.

[2] This must mean that at least for more than one year Thullanandā had ordained her *sahajīvinīs*.

[3] =above, p. 309.

[4] =above, pp. 366, 368, 374.

Should neither help her means: should not herself help her in regard to the exposition, the interrogation,[1] the exhortation, the instruction.[2]

Nor should have her helped means: should not command another.

If for two years she thinks: "I will neither help her nor have her helped," in throwing off the responsibility, there is an offence of expiation. || 1 ||

There is no offence if there is an obstacle; if having looked about she does not get the chance; if she is ill; if there are accidents; if she is mad, if she is the first wrong-doer.[3] || 2 || **2** ||

---

[1] *Cf. B.D.* ii. 94, 271.

[2] *anusāsanī*. *Cf.* Vin. i. 50 for repetition of these four words.

[3] *Cf.* above, pp. 289, 310, 331, 336, 355.

EXPIATION (PĀCITTIYA) LXIX

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns for two years did not wait upon an ordained woman instructor.[1] These[2] were ignorant, inexperienced, they did not know what was allowable or what was not allowable. Those who were modest nuns . . . spread it about, saying: "How can these nuns for two years not wait upon an ordained woman instructor?" . . .

"Is it true, as is said, monks, that nuns . . . woman instructor?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can nuns . . . ordained woman instructor? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training: [325]

Whatever nun for two years should not wait upon an ordained woman instructor, there is an offence of expiation." || 1 ||

Whatever means: . . . nun is to be understood in this case.

Ordained means: the *upasampadā* ordination conferred.

Woman instructor means: she is called a woman preceptor.[3]

---

[1] *pavattinī*, or proposer—*i.e.*, for a nun on whom the *upasampadā* ordination is being conferred, as at *Vin.* ii. 271.

[2] Doubtless here referring to the nuns.

[3] *upajjhā*. The first sentence of n. 1 at *Vin. Texts* iii. 351 must therefore be corrected; also *upajjhā* occurs twice at *Vin.* iii. 35. The word (*opajjhā*) at *Vin.* iii. 100 is obviously a shortened plural form of the regular masc. *upajjhāya*, for see iii. 101 || 3 || which contains two stories about two (different) *upajjhāya*. *P.E.D.* is probably right in giving both *upajjha*, short masc., as at *Vin.* i. 94 and doubtless once at *Vin.* iii. 35; and *upajjhā*, fem., as in above explanation of *pavattinī* and in the "no offence" clause, and doubtless once at *Vin.* iii. 35.

Two years means: two years.

Should not wait upon means: should not herself attend upon.[1]

If she thinks: "I will not wait upon her for two years," in throwing off the responsibility, there is an offence of expiation. || 1 ||

There is no offence if the woman preceptor is ignorant or shameless; if he is ill; if there are accidents; if she is mad, if she is the first wrong-doer. || 2 || **2** ||

[1] According to *VA.* 941, with soap-powder, toothpick, water for rinsing the mouth, and with whatever was to be done. *Cf.* Pāc. LXXXVIII below.

EXPIATION (PĀCITTIYA) LXX

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā, having ordained (the woman) who lived with her,[1] neither withdrew[2] her nor had her withdrawn; her husband seized her. Those who were modest nuns . . . spread it about, saying: "How can the lady Thullanandā, having ordained (the woman) who lives with her, neither withdraw her nor have her withdrawn? Her husband seized her. If this nun had departed her husband could not have seized her." . . .

"Is it true, as is said, monks, that the nun Thullanandā . . . nor had her withdrawn (so that) her husband seized her?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can the nun Thullanandā . . . nor have her withdrawn (so that) her husband seized her? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun, having ordained (the woman) who lives with her, should neither withdraw her nor have her withdrawn even to (a distance of) five or six yojanas, there is an offence of expiation." || **1** ||

Whatever means: . . . nun is to be understood in this case.

(*Woman*) *who lives with her* means: she is called the one who shares her cell.[3]

Having ordained means: having conferred the *upasampadā* ordination.[4] [326]

---

[1] *Cf.* above, pp. 309, 375.

[2] *vūpakāsesi*, to withdraw, seclude, alienate—*i.e.*, from the haunts of men.

[3] *Cf.* above, pp. 309, 375.

[4] *Cf.* above, pp. 361, 375.

Should neither withdraw her[1] means: should not herself withdraw her.

Nor should have her withdrawn means: should not command another.

If she thinks: " I will neither withdraw her nor will I have her withdrawn even to (a distance of) five or six yojanas," in throwing off the responsibility, there is an offence of expiation. || 1 ||

There is no offence if there is an obstacle; if, having looked about for a nun as a companion, she does not get the chance; if she is ill; if there are accidents; if she is mad, if she is the first wrong-doer.[2] || 2 || **2** ||

---

[1] *VA*. 941, " if having taken her, she should not go away."

[2] *Cf.* above, pp. 323, 331, 336, 355, 357.

EXPIATION (PĀCITTIYA) LXXI

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns ordained a maiden[1] who was under twenty years of age. These were unable to endure cold . . . (LXV. *Instead of* a girl married for less than full twelve years *read* a maiden who is under twenty years of age; *instead of* for full twelve years *read* twenty years of age.) . . . ". . . this rule of training:

Whatever nun should ordain a maiden under twenty years of age, there is an offence of expiation." || **1** ||

Whatever means: . . . nun is to be understood in this case.

Under twenty years of age means: not attained to twenty years of age.[2]

Maiden means: she is called a female novice.

Should ordain means: . . . (LXV, **2**. *Read* who is under twenty years of age, who has completed twenty years of age) . . . if she is the first wrong-doer. || **2** ||

---

[1] *kumāribhūtā*, probably a virgin. See Intr., p. xlix. *VA.* 942 says that if the agreement as to training has been given to a married girl in her tenth year of marriage, she may be ordained in her twelfth; and likewise receiving the agreement up to her eighteenth year of marriage she may be ordained in her twentieth. From a woman's eighteenth year on, according to her marriage or age, one may say, "This is a married girl" and "This is a maiden." But a maiden is not to be called a married girl. For the eighteenth year, see next Pāc.

[2] = *Vin.* iv. 130.

EXPIATION (PĀCITTIYA) LXXII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns ordained a maiden who had completed twenty years of age (but) who had not trained for two years in the six rules. [**327**] These were ignorant, inexperienced . . . (LXVI, **1**. *Instead of* a girl married for full twelve years *read* a maiden who has completed twenty years of age) . . . he addressed the monks, saying:

"I allow you, monks, to give a maiden of eighteen years of age the agreement as to training for two years in the six rules. And thus, monks, should it be given: That maiden of eighteen years of age having approached the Order . . ." (LXVI, **1**. *Instead of* a girl married for full twelve years *read* a maiden of eighteen years of age.) . . . " . . . this rule of training:

Whatever nun should ordain a maiden who has completed twenty years of age (but) who has not trained for two years in the six rules, there is an offence of expiation." || **1** ||

Whatever means: . . . nun is to be understood in this case.

Has completed twenty years of age means: has attained to twenty years of age.

Maiden means: she is called a female novice.

Two years means: . . . (LXIII, **2**) . . .

There is no offence if she ordains a maiden who has completed twenty years of age and who has trained for two years in the six rules; if she is mad, if she is the first wrong-doer. || **2** ||

EXPIATION (PĀCITTIYA) LXXIII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns ordained a maiden who had completed twenty years of age and who had trained for two years in the six rules (but) who was not agreed upon by the Order. Nuns spoke thus: "Come, probationers, find out about this, give this, convey this, this is needed, make this allowable." These spoke thus: "Ladies, we are not probationers, we are nuns." Those who were modest nuns . . . spread it about, saying: "How can these nuns . . ." (LXVII, 1. *Instead of* a girl married for full twelve years *read* a maiden who has completed twenty years of age.) . . . ". . . this rule of training:

Whatever nun should ordain a maiden who has completed twenty years of age and who has trained for two years in the six rules (but) who is not agreed upon by the Order, there is an offence of expiation." || 1 || [328]

Whatever means: . . . nun is to be understood in this case.

Completed twenty years of age means: attained to twenty years of age.

Maiden means: she is called a female novice.[1]

Two years means: two years.[2]

Has trained means: has trained in the six rules.[3]

Not agreed upon means: the agreement as to ordination is not given by a (formal) act at which the motion is followed by one proclamation.[3]

Should ordain means: . . . (LXIII, 2) . . .

There is no offence if she ordains a maiden who has completed twenty years of age, who has trained for two years in the six rules and who is agreed upon by the Order; if she is mad, if she is the first wrong-doer. || 2 ||

[1] =above, pp. 381, 382.

[2] =above, pp. 366, 368, 374, 375, 378.

[3] =above, pp. 368, 374.

EXPIATION (PĀCITTIYA) LXXIV

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns ordained while they were less than twelve years (of standing).[1] They were ignorant, inexperienced, they did not know what was allowable or what was not allowable; moreover, the women who shared their cells were ignorant, inexperienced, they did not know what was allowable or what was not allowable. Those who were modest nuns . . . spread it about, saying: "How can these nuns ordain while they are less than twelve years (of standing)?" . . .

"Is it true, as is said, monks, that nuns . . . less than twelve years (of standing)?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can nuns . . . less than twelve years (of standing)? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should ordain while she is less than twelve years (of standing)[1] there is an offence of expiation." || **1** ||

Whatever means: . . . nun is to be understood in this case.

Less than twelve years means: not attained to twelve years.

Should ordain means: . . . (LXI, **2**, 1) . . . offence of wrong-doing for the group and for the woman teacher. || 1 ||

There is no offence if she ordains when she has completed twelve years (of standing); if she is mad, if she is the first wrong-doer. || 2 || **2** || [**329**]

---

[1] *ūnadvādasavassā*, probably to be taken as nom. pl. agreeing with *bhikkhuniyo*, and meaning less than twelve years from their own ordination. See next two Pācittiyas, and Intr. p. lii.

EXPIATION (PĀCITTIYA) LXXV

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns ordained when they had completed twelve years (of standing but) were not agreed upon by the Order. They were ignorant . . . (LXXXIV, 1. *Instead of* less than twelve years (of standing) *read* when they have completed twelve years (of standing but) are not agreed upon by the Order.) . . . ". . . It is not, monks, for pleasing those who are not (yet) pleased . . ." and having rebuked them, having given reasoned talk, he addressed the monks, saying:

"I allow you, monks, to give a nun who has completed twelve years (of standing) the agreement to ordain.[1] And thus, monks, should it be given: That nun who has completed twelve years (of standing), having approached the Order, having arranged her upper robe over one shoulder, having honoured the feet of the senior nuns, having sat down on her haunches, having saluted with joined palms, should speak thus to it: 'Ladies, I, so and so, a nun who has completed twelve years (of standing), request the Order for the agreement to ordain.' And a second time it should be requested . . . And a third time it should be requested. This nun should be tested[2] by the Order thinking: 'This nun is experienced, she is conscientious.' If she is both ignorant[3] and unconscientious it should not be given. If she is ignorant but conscientious it should not be given. If she is experienced but unconscientious,

---

[1] *vuṭṭhāpana-sammuti*, to cause ordination (in another).

[2] *paricchitabbā*. *Cf.* *paricchitvā* in next Pāc. *VA*. 942 explains by *upaparikkhati*, to test, examine, investigate. Apparently the Order, in testing her, should do so with a view to her experience and conscientiousness.

[3] *bālā*, apparently here as opposite of *byattā*, experienced.

it should not be given. If she is both experienced and consciéntious, it should be given. And thus, monks, should it be given: The Order should be informed by an experienced, competent nun, saying: 'Ladies, let the Order listen to me. This nun so and so who has completed twelve years (of standing) requests the Order for the agreement to ordain. If it seems right to the Order . . . (*cf.* LXIII, **1**, etc.) . . . So do I understand this.' "

Then the lord, having rebuked the nuns in many a figure for their weakness in maintaining themselves . . . ". . . this rule of training:

Whatever nun who has completed twelve years (of standing but) who is not agreed upon by the Order should ordain, there is an offence of expiation." || **1** ||

Whatever means: . . . nun is to be understood in this case.

Completed twelve years means: attained to twelve years.

Not agreed upon means: the agreement to ordain is not given by a (formal) act at which the motion is followed by one proclamation.[1] [**330**]

Should ordain means: . . . (LXIII, **2**) . . .

There is no offence if she ordains when she has completed twelve years (of standing) and is agreed upon by the Order; if she is mad, if she is the first wrong-doer. || **2** ||

[1] *Cf.* above, pp. 368, 374, 383.

EXPIATION (PĀCITTIYA) LXXVI

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Caṇḍakālī, having approached the Order of nuns, asked for the agreement to ordain. Then the Order of nuns, having tested[1] the nun Caṇḍakālī, saying: "You have ordained sufficiently, lady, for the time being,"[2] did not give her the agreement to ordain. The nun Caṇḍakālī answered, "Very good." Now at that time the Order of nuns gave the agreement to ordain to other nuns. The nun Caṇḍakālī . . . spread it about, saying: "Am I then ignorant, am I then unconscientious,[3] that the Order gives the agreement to ordain to other nuns, but does not give it to me?" Those who were modest nuns . . . spread it about, saying:

"How can the lady Caṇḍakālī, on being told, 'You have ordained sufficiently, lady, for the time being,' and having answered, 'Very good,' afterwards engage in criticism?" . . .

"Is it true, as is said, monks, that the nun Caṇḍakālī . . . afterwards engaged in criticism[4]?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can the nun Caṇḍakālī . . . afterwards engage in criticism? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun, on being told, 'You have ordained

---

[1] *paricchitvā*; *cf.* previous Pāc.

[2] *alaṃ tāva te ayye vuṭṭhāpitena*, or "please stop ordaining," or "there is no need for you to ordain at present." *Cf. alaṃ te idhavāsena* at *Vin.* iii. 184.

[3] The two points on which nuns had to be tested according to the previous Pāc.

[4] See above, pp. 59, 64, and notes.

sufficiently, lady, for the time being,' and having answered, 'Very good,' should afterwards engage in criticism, there is an offence of expiation." || **1** ||

Whatever means: . . . nun is to be understood in this case.

'*You have ordained sufficiently, lady, for the time being*' means: 'You have conferred the *upasampadā*[1] sufficiently, lady, for the time being.'

If, having answered, 'Very good,' she afterwards engages in criticism, there is an offence of expiation. || 1 ||

There is no offence if she criticises one acting by nature from desire, from hatred, from confusion, from fear[2]; if she is mad, if she is the first wrong-doer. || **2** || **2** || **[331]**

---

[1] At Pāc. LXXIX below, Caṇḍakālī is called a probationer, and was ordained by Thullanandā.

[2] *Cf.* above, p. 66.

EXPIATION (PĀCITTIYA) LXXVII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a certain probationer, having approached the nun Thullanandā, asked for the *upasampadā* ordination. The nun Thullanandā, having said to that probationer, "If you, lady, will give me a robe, then will I ordain you," neither ordained her nor made an effort to get her ordained.[1] Then that probationer told this matter to the nuns. Those who were modest nuns . . . spread it about, saying: "How can the lady Thullanandā, having said . . . neither ordain her nor make an effort to get her ordained?" . . .

"Is it true, as is said, monks, that the nun Thullanandā . . . nor made an effort to get her ordained?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can the nun Thullanandā . . . nor make an effort to get her ordained? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun, having said to a probationer: 'If you, lady, will give me a robe, then will I ordain you,' (yet) if she is not afterwards prevented, should neither ordain her nor should make an effort to get her ordained, there is an offence of expiation." || 1 ||

Whatever means: . . . nun is to be understood in this case.

Probationer means: one who has trained for two years in the six rules.

'*If you, lady, will give me a robe, then will I ordain you*' means: then will I confer the *upasampadā* ordination on you.

---

[1] *Cf.* Pāc. XXIII, XXXIV, XLV.

If she is not afterwards prevented means: if there is not an obstacle.

Should neither ordain her means: should not herself ordain her.

Nor should make an effort to get her ordained means: should not command another.

If she thinks, " I will neither ordain her nor make an effort to get her ordained," in throwing off the responsibility, there is an offence of expiation. || 1 ||

There is no offence if there is an obstacle; if, having looked about, she does not get the chance; if she is ill; if there are accidents[1]; if she is mad, if she is the first wrong-doer. || 2 || 2 || [332].

[1] *Cf.* above, pp. 289, 310, 331.

EXPIATION (PĀCITTIYA) LXXVIII

. . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a certain probationer, having approached the nun Thullanandā, asked for the *upasampadā* ordination. The nun Thullanandā spoke thus to that probationer: " If you, lady, will wait upon me for two years, then will I ordain you," and having said (this) . . . (*see* LXXVII, **1**) . . . " . . . this rule of training:

Whatever nun, having said to a probationer: ' If you, lady, will wait upon me for two years, then will I ordain you,' (yet) if she is not afterwards prevented, should neither ordain her nor should make an effort to get her ordained, there is an offence of expiation." || **1** ||

Whatever means: . . . nun is to be understood in this case.

Probationer means: one who has trained for two years in the six rules.

' *If you, lady, will wait upon me for two years* ' means: if you will attend upon me for two years.[1]

' *Then will I ordain you,*' means: then will I confer the *upasampadā* ordination on you.

If she is not afterwards prevented means: . . . (LXXVII, **2**) . . . if she is the first wrong-doer. || **2** ||

---

[1] *Cf.* above, p. 378.

EXPIATION (PĀCITTIYA) LXXIX

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā ordained the probationer Caṇḍakālī who kept company with men, who kept company with youths, who was violent,[1] a dwelling-place of grief.[2] Those who were modest nuns . . . spread it about, saying:

" How can the lady Thullanandā ordain . . . grief ?"

. . .

" Is it true, as is said, monks, that the nun Thullanandā ordained . . . grief ?"

" It is true, lord."

The enlightened one, the lord, rebuked them, saying:

" How, monks, can the nun Thullanandā [333] ordain . . . grief ? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should ordain a probationer who keeps company with men, who keeps company with youths, who is violent, a dwelling-place of grief, there is an offence of expiation." || **1** ||

Whatever means: . . . nun is to be understood in this case.

Man means: one attained to twenty years of age.

Youth means: one not attained to twenty years of age.

Keeps company means: keeps company unbecomingly as to body and speech.[3]

Violent[4] means: she is called angry.

Dwelling-place of grief means: she arouses sorrow in others, she enters upon grief.

Probationer means: one who has trained for two years in the six rules.

---

[1] *caṇḍī.* [2] *sokâvāsā.* [3] *Cf.* above, pp. 208, 315.

[4] *Cf.* above, p. 346, where same definition of *caṇḍikatā*, " quick-tempered."

Should ordain means: . . . (LXI, **2**) . . . and an offence of wrong-doing for the group and for the woman teacher.[1] || 1 ||

There is no offence if she ordains her not knowing; if she is mad, if she is the first wrong-doer. || 2 || **2** ||

[1] *Cf.* above, pp. 13, 185, 361.

EXPIATION (PĀCITTIYA) LXXX

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the nun Thullanandā ordained a probationer without the consent of the parents and husband. The parents and the husband . . . spread it about, saying: "How can the lady Thullanandā ordain the probationer without our consent?" Nuns heard the parents and the husband who . . . spread it about. Those who were modest nuns . . . spread it about, saying: "How can the lady Thullanandā ordain a probationer without the consent of the parents and husband?" . . .

"Is it true, as is said, monks, that the nun Thullanandā ordained . . . and husband?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can the nun Thullanandā ordain a probationer . . . and husband? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training: **[334]**

Whatever nun should ordain a probationer without the consent of the parents and husband, there is an offence of expiation."[1] || **1** ||

Whatever means: . . . nun is to be understood in this case.

Parents means: they are called the progenitors.

Husband means: he to whom she is married.[2]

Without the consent means: not asking (for permission).

---

[1] The twenty-second of the twenty-four questions to be put to a nun at her ordination was whether she had her parents' and husband's consent, *Vin.* ii. 271.

[2] *yena pariggahitā hoti*, by whom she is possessed or appropriated.

Probationer means: one who has trained for two years in the six rules.

Should ordain means: . . . (LXI, 2) . . . and an offence of wrong-doing for the group and for the woman teacher. || 1 ||

There is no offence if she ordains her not knowing; if she ordains her, (she) having obtained permission; if she is mad, if she is the first wrong-doer. || 2 || 2 ||

EXPIATION (PĀCITTIYA) LXXXI

. . . at Rājagaha in the Bamboo Grove at the squirrels' feeding place. Now at that time the nun Thullanandā thinking: "I will ordain a probationer," having had monks who were elders convened, having seen sumptuous solid foods and soft foods, saying: "Masters, I will not ordain the probationer yet," having dismissed the monks who were elders, having had Devadatta, Kokālika, Kaṭamorakatissaka, the son of the lady Khaṇḍā and Samuddadatta[1] convened, she ordained the probationer. Those who were modest nuns . . . spread it about, saying: "How can the lady Thullanandā ordain a probationer by showing[2] favouritism[3] to (monks) placed on probation[4]?" . . .

"Is it true, as is said, monks, that the nun Thullanandā ordained a probationer by showing favouritism to (monks) placed on probation?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can the nun Thullanandā . . . (monks) placed on probation? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should ordain a probationer by showing favouritism to (monks) placed on probation, there is an offence of expiation." || 1 ||

---

[1] Schismatic monks; *cf.* Monks' For. Meeting, X, XI. At *Vin.* iv. 66 Thullanandā says that these five were *mahānāgā* (great heroes) to her.

[2] Lit. giving, *dāna*.

[3] *chanda*; as at *Vin.* iv. 38 (*B.D.* ii. 235).

[4] *pārivāsikā bhikkhū*. *Cf. Vin.* i. 136; and ii. 31 ff., where in *CV.* II, III the rules for monks under probation are discussed at length. The "four months' probation" is described at *Vin.* i. 69, three other types in *CV.* III. Four still further kinds given at *VA.* 943 f. See also S. Dutt, *Early Bud. Monachism*, p. 168.

Whatever means: . . . nun is to be understood in this case. [**335**]

By showing favouritism to (monks) placed on probation means: to a company that has risen.[1]

Probationer means: . . . (LXXX, **2**) . . . and an offence of wrong-doing for the group and for the woman teacher. || 1 ||

There is no offence if she ordains her if the company has not risen; if she is mad, if she is the first wrong-doer. || 2 || **2** ||

[1] *vuṭṭhitāya parisāya*. *Cf. Vin.* i. 136, where it is said that *uposatha* should not be held by (accepting) the declaration of purity of (a monk) placed on probation except if the company has not (yet) risen. "Has risen" would here seem to apply to monks considered not fit to carry out the various formal acts in a seated assembly of monks.

EXPIATION (PĀCITTIYA) LXXXII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns ordained every year; there were not sufficient dwellings. People . . . spread it about, saying: " How can these nuns ordain every year? There are not sufficient dwellings." Nuns heard these people who . . . spread it about. Those who were modest nuns . . . spread it about, saying: " How can these nuns ordain every year?" . . .

" Is it true, as is said, monks, that nuns ordain every year?"

" It is true, lord."

The enlightened one, the lord, rebuked them, saying: " How, monks, can nuns ordain every year? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should ordain every year, there is an offence of expiation."[1] || **1** ||

Whatever means: . . . nun is to be understood in this case.

Every year means: annually.[2]

Should ordain means: . . . and an offence of wrong-doing for the group and for the woman teacher. || 1 ||

There is no offence if she ordains in alternate (years); if she is mad, if she is the first wrong-doer. || 2 || **2** ||

---

[1] Quoted *MA*. iii. 156.

[2] *anuvassan ti anusaṃvaccharaṃ.*

EXPIATION (PĀCITTIYA) LXXXIII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns ordained two (probationers) in one year.[1] As before,[2] there were not sufficient dwellings. As before[2] people . . . [**336**] spread it about, saying: " How can these nuns ordain two (probationers) in one year? As before, there are not sufficient dwellings." Nuns heard these people who . . . spread it about. Those who were modest nuns . . . spread it about, saying: . . . (*cf.* LXXXII, **1**) " . . . this rule of training:

Whatever nun should ordain two (probationers) in one year, there is an offence of expiation." || **1** ||

Whatever means: . . . nun is to be understood in this case.

One year means: one year.[3]

Should ordain two (*probationers*) means: should confer the *upasampadā* ordination on two (probationers).

If she thinks: " I will ordain two (probationers)," and looks about for a group or . . . (LXI, **2**) . . . there is an offence of wrong-doing for the group and for the woman teacher. || 1 ||

There is no offence if she ordains in alternate years[4]; if she is mad, if she is the first wrong-doer. || 2 || **2** ||

The Eighth Division: that on a maiden.[5]

---

[1] *VA.* 945 says " she ordained two (probationers) in one year in alternate years."

[2] *tath' eva—i.e.*, in Pāc. LXXXII.

[3] *ekavassan ti ekaṃ saṃvaccharaṃ.*

[4] Nothing to show whether the notion of " two (probationers) " is dropped here or not.

[5] *N.B.* thirteen Pācittiyas in this Division, and also in the next.

EXPIATION (PĀCITTIYA) LXXXIV

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six nuns used sunshades and sandals. People . . . spread it about, saying: " How can these nuns use sunshades and sandals, like women householders who enjoy pleasures of the senses ?" Nuns heard these people who . . . spread it about. Those who were modest nuns . . . spread it about, saying : " How can this group of six nuns use sunshades and sandals ?" . . .

" Is it true, as is said, monks . . . and sandals ?"

" It is true, lord."

The enlightened one, the lord, rebuked them, saying: " How, monks, can . . . and sandals ? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should use a sunshade and sandals, there is an offence of expiation."

And thus this rule of training for nuns came to be laid down by the lord. || 1 ||

At that time a certain nun came to be ill; [**337**] there was no comfort for her without a sunshade and sandals. They told this matter to the lord. He said: " Monks, I allow a sunshade and sandals to a nun who is ill. And thus, monks, let the nuns set forth this rule of training:

Whatever nun who is not ill should use a sunshade and sandals, there is an offence of expiation."[1] || 2 || **1** ||

Whatever means: . . . nun is to be understood in this case.

Who is not ill means: for whom there is comfort without a sunshade and sandals.

---

[1] *Cf.* Sekhiyas 57, 62.

Who is ill means: for whom there is not comfort without a sunshade and sandals.

Sunshade means: there are three (kinds of) sunshade: white sunshade, sunshade of rushes, sunshade of leaves, fastened at the middle, fastened to the rim.[1]

Should use means: if she uses (them) even once, there is an offence of expiation. || 1 ||

If she thinks that she is not ill when she is not ill (and) uses a sunshade and sandals, there is an offence of expiation. If she is in doubt as to whether she is not ill . . . If she thinks that she is ill when she is not ill . . . offence of expiation. If she uses a sunshade (but) not sandals, there is an offence of wrong-doing. If she uses sandals (but) not a sunshade, there is an offence of wrong-doing. If she thinks that she is not ill when she is ill. . . . If she is in doubt as to whether she is ill, there is an offence of wrong-doing. If she thinks that she is ill when she is ill, there is no offence. || 2 ||

There is no offence if she is ill; if she uses (them) in a monastery, in monastery precincts[2]; if there are accidents; if she is mad, if she is the first wrongdoer. || 3 || 2 ||

---

[1] = *Vin.* iv. 200. *N.B.* sandals, *upāhana*, not defined by *Old Comy.*

[2] At *Vin.* ii. 130 f. regulations for monks using sunshade sare: (1) sunshades allowed; (2) whoever uses one, offence of wrong-doing; (3) allowed for an ill monk; (4) allowed to be used by a monk whether ill or not ill in a monastery or monastery precincts. At *Vin.* ii. 207 it is said that incoming monks on entering the monastery should put down their sunshades—as a sign of respect.

EXPIATION (PĀCITTIYA) LXXXV

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six nuns went[1] in a vehicle.[2] People . . . spread it about, saying: "How can these nuns go in a vehicle, like women householders who enjoy pleasures of the senses?" Nuns heard these people who . . . spread it about. Those who were modest nuns . . . spread it about, saying: "How can this group of six nuns go in a vehicle?" . . .

"Is it true, as is said, monks, that the group of six nuns went in a vehicle?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can this group of six nuns go in a vehicle? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training: [**338**]

Whatever nun should go in a vehicle, there is an offence of expiation."[3]

And thus this rule of training for nuns came to be laid down by the lord. || 1 ||

Now at that time a certain nun came to be ill. She was not able to go on foot. They told this matter to the lord. He said: "I allow, monks, a vehicle for a nun who is ill.[4] And thus, monks, . . . this rule of training:

---

[1] *yāyanti*. Geiger, *Pali Lit. und Sprache*, § 138, gives "geht," which seems more suitable than "have themselves carried" (*Vin. Texts* ii. 25), for "go" covers both driving and being carried in the vehicles mentioned by the *Old Comy*.

[2] *yāna;* see n. at *B.D.* i. 81.

[3] A *dukkaṭa* for monks at *Vin.* i. 191; at *Vin.* ii. 276 it is said that nuns going in a vehicle "should be dealt with according to the rule" —*i.e.*, this Pāc. *Cf.* Sekhiya 63.

[4] This recurs at *Vin.* ii. 276. Corresponding permission for monks given at *Vin.* i. 191.

Whatever nun who is not ill should go in a vehicle, there is an offence of expiation." || 2 || **1** ||

Whatever means: . . . nun is to be understood in this case.

Not ill means: she is able to go on foot.

Ill means: she is not able to go on foot.

Vehicle[1] means: a cart,[2] a carriage, a waggon, a chariot, a palanquin,[3] or a sedan chair.[3]

Should go means: if she goes even once, there is an offence of expiation || 1 ||

If she thinks that she is not ill when she is not ill (and) goes in a vehicle, there is an offence of expiation. If she is in doubt as to whether she is not ill. . . . If she thinks that she is ill when she is not ill . . . offence of expiation. If she thinks that she is not ill when she is ill, there is an offence of wrong-doing. If she is in doubt as to whether she is ill, there is an offence of wrong-doing. If she thinks that she is ill when she is ill, there is no offence. || 2 ||

There is no offence if she is ill; if there are accidents; if she is mad, if she is the first wrong-doer. || 3 || **2** ||

---

[1] = *Vin.* iv. 201, and *cf.* *Vin.* iii. 49.
[2] See above, p. 144, n. 3.
[3] See above, p. 144, n. 5.

EXPIATION (PĀCITTIYA) LXXXVI

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a certain nun frequented a certain woman's family. Then that woman spoke thus to that nun: " Please, lady, give this petticoat to such and such a woman." Then that nun, thinking: " If I go away taking it in my bowl, there will be trouble for me,"[1] went away having tied it on. When she was on the high road the strings broke and were scattered. People . . . spread it about, saying: " How can these nuns[2] wear a petticoat, like women householders who enjoy pleasures of the senses ?" Nuns . . . heard these people who . . . spread it about. Those who were modest nuns [339] . . . spread it about, saying: " How can this nun wear a petticoat ?" . . .

" Is it true, as is said, monks, that a nun wore a petticoat ?"

" It is true, lord."

The enlightened one, the lord, rebuked them, saying:

" How, monks, can a nun wear a petticoat ? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should wear a petticoat, there is an offence of expiation." || **1** ||

Whatever means: . . . nun is to be understood in this case.

Petticoat means: whatever goes about the hips.

Should wear means: if she wears it even once, there is an offence of expiation. || 1 ||

---

[1] =above, pp. 157, 188.

[2] The people generalise from one instance.

There is no offence if it is on account of illness; if she wears a hip-string[1]; if she is mad, if she is the first wrong-doer. || 2 || 2 ||

[1] *kaṭisuttaka*, allowed to nuns at *Vin.* ii. 271, but not to be worn all the time; a *dukkaṭa* for monks to wear them at *Vin.* ii. 106, but where meaning may be an ornamental waist-band.

EXPIATION (PĀCITTIYA) LXXXVII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six nuns wore women's ornaments. People . . . spread it about, saying: "How can these nuns wear women's ornaments, like women householders who enjoy pleasures of the senses?" Nuns heard these people who . . . spread it about. Those who were modest nuns . . . spread it about, saying: "How can this group of six nuns wear women's ornaments?" . . .

"Is it true, as is said, monks, that . . . women's ornaments?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can . . . women's ornaments? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should wear women's ornaments, there is an offence of expiation." || **1** ||

Whatever means: . . . nun is to be understood in this case.

Women's ornaments mean: they go on the head, round the neck, on the hands,[1] on the feet, round the hips.[2]

Should wear means: if she wears them even once, there is an offence of expiation. || 1 ||

There is no offence if it is on account of illness[3]; if she is mad, if she is the first wrong-doer. || 2 || **2** ||

---

[1] *hattha* also means "forearm," see definition of "hand" at *B.D.* i. 203.

[2] *Cf. Vin.* iii. 239 (*B.D.* ii. 107) where these phrases occur in definition of *kata,* "shaped."

[3] It is difficult to imagine what diseases could be cured or alleviated by wearing ornaments.

EXPIATION (PĀCITTIYA) LXXXVIII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six nuns bathed with perfume and paint.[1] People . . . (*see* LXXXVII, **1**; *read* bathed with perfume and paint, etc.) . . . ". . . this rule of training:

Whatever nun should bathe with perfume and paint, there is an offence of expiation[2]." || **1** ||

Whatever means: . . . nun is to be understood in this case.

Perfume means: whatever is a perfume.

Paint means: whatever is a paint.

Should bathe means: if she bathes, in the business there is an offence of wrong-doing; at the end of the bathing there is an offence of expiation. || 1 ||

There is no offence if it is on account of illness; if she is mad, if she is the first wrong-doer. || 2 || **2** ||

---

[1] *D.* ii. 142, 161; *Thag.* 960.

[2] At *Vin.* ii. 280 it is a *dukkaṭa* for nuns to bathe with *chunam* (soft soap-powder) or scented clay.

EXPIATION (PĀCITTIYA) LXXXIX

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six nuns bathed with scented ground sesamum. People . . . (see LXXXVII, **1**; *read* bathed with scented ground sesamum, etc.) . . . " . . . this rule of training:

Whatever nun should bathe with scented ground sesamum, there is an offence of expiation." || **1** ||

Whatever means: . . . nun is to be understood in this case.

Scented means: whatever is scented.

Ground sesamum means: it is called crushed sesamum seed.

Should bathe means: if she bathes, in the business there is an offence of wrong-doing; at the end of the bathing there is an offence of expiation. || 1 ||

There is no offence if it is on account of illness; if she bathes with common ground sesamum; if she is mad, if she is the first wrong-doer. || 2 || **2** || [**341**]

EXPIATION (PĀCITTIYA) XC

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns caused (themselves) to be rubbed (with ointment)[1] and also caused (themselves) to be massaged[2] by a nun. People, engaged in touring the dwelling-place, having seen (them), . . . spread it about, saying: "How can these nuns cause (themselves) to be rubbed (with ointment) and also cause (themselves) to be massaged by a nun, just like women householders who enjoy pleasures of the senses?" Nuns heard these people who . . . spread it about. Those who were modest nuns . . . spread it about, saying: "How can these nuns cause (themselves) to be rubbed . . . by a nun?" . . .

"Is it true, as is said, monks, that nuns caused (themselves) to be rubbed . . . by a nun?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can nuns cause (themselves) to be rubbed (with ointment) and also cause themselves to be massaged by a nun? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should cause (herself) to be rubbed (with ointment) or should cause (herself) to be massaged by a nun, there is an offence of expiation." || **1** ||

Whatever means: . . . nun is to be understood in this case.

By a nun means: by another nun.

Should cause (herself) to be rubbed (with ointment)

---

[1] *ummaddāpenti*. At *Vin*. ii. 266 it is an offence of wrong-doing for a nun if she *mukhaṃ ummaddeti*, rubs (ointment, etc.) into her face.

[2] *parimaddāpenti*.

means: if she makes (another) rub (her with ointment),[1] there is an offence of expiation.

Should cause (herself) to be massaged means: if she makes (another) rub[2] (her), there is an offence of expiation. || 1 ||

There is no offence if she is ill; if there are accidents; if she is mad, if she is the first wrong-doer. || 2 || 2 ||

[1] *VA.* 946 reads *ubbaṭṭāpeti*, to make anoint, to make shampoo.

[2] *sambāhāpeti*, to rub or shampoo.

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns caused (themselves) to be rubbed (with ointment) and also caused (themselves) to be massaged by a probationer . . . by a female novice . . . by a woman householder. People, engaged in touring the dwelling-place, having seen (them), . . . spread it about, saying: "How can [342] these nuns cause (themselves) to be rubbed (with ointment) and also cause (themselves) to be massaged by a probationer . . . by a female novice . . . by a woman householder, just like women householders who enjoy pleasures of the senses?" Nuns heard . . . (*see* XC, 1) . . . ". . . this rule of training:

Whatever nun should cause (herself) to be rubbed (with ointment) or should cause (herself) to be massaged by a probationer . . . by a female novice . . . by a woman householder, there is an offence of expiation." || 1 ||

Whatever means: . . . nun is to be understood in this case.

Probationer means: one who has trained for two years in the six rules.[1]

Female novice means: one conforming to the ten rules of training.[2]

Woman householder means: she is called a housewife.[3]

Should cause (herself) to be rubbed (with ointment) means: if she makes (another) rub (her with ointment), there is an offence of expiation.

---

[1] = *Vin.* iv. 122, 332, 333, 334, 335.

[2] = *Vin.* iv. 122.

[3] *agāriṇī*; *cf. gharaṇī* at *Vin.* iv. 20.

Should cause (herself) to be massaged means: if she makes (another) rub (her), there is an offence of expiation. || 1 ||

There is no offence if it is on account of illness; if there are accidents; if she is mad, if she is the first wrongdoer. || 2 || **2** ||

EXPIATION (PĀCITTIYA) XCIV

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns sat down on a seat in front of a monk[1] without asking (for permission). Monks . . . spread it about, saying: "How can these nuns . . . without asking (for permission)?" . . .

"Is it true, as is said, monks, that nuns . . . without asking (for permission)?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can nuns . . . without asking (for permission)? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should sit down on a seat in front of a monk without asking (for permission), there is an offence of expiation." || 1 ||

Whatever means: . . . nun is to be understood in this case.

In front of a monk means: in front of one who is ordained.

Without asking (for permission) means: not having obtained permission.

Should sit down on a seat means: if she sits down even on the ground, there is an offence of expiation. || 1 ||

If she thinks that she has not asked (for permission) when she has not asked (for permission and) sits down on a seat, there is an offence of expiation. If she is in doubt as to whether she has not asked (for permission) . . . If she thinks that she has asked (for permission) when she has not asked (for permission) [**343**] . . . there is an offence of expiation. If she thinks that she

[1] *Cf.* the first of the eight "important rules," *Vin.* iv. 52.

has not asked (for permission) when she has asked (for permission), there is an offence of wrong-doing. If she is in doubt as to whether she has asked (for permission), there is an offence of wrong-doing. If she thinks that she has asked (for permission) when she has asked (for permission), there is no offence. || 2 ||

There is no offence if, having asked (for permission), she sits down on a seat; if she is ill; if there are accidents; if she is mad, if she is the first wrong-doer. || 3 || **2** ||

EXPIATION (PACITTIYA) XCV

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time nuns asked a question of a monk who had not given leave.[1] Monks . . . spread it about, saying: "How can these nuns ask a question of a monk who has not given leave?" . . .

"Is it true, as is said, monks . . . (*see* XCIV, **1**) . . . this rule of training:

Whatever nun should ask a question of a monk who has not given leave, there is an offence of expiation." || **1** ||

Whatever means: . . . nun is to be understood in this case.

Not given leave means: without asking (for permission).[2]

Should ask a question means: if, having asked for leave[3] in regard to Suttanta, she asks about Discipline or about Abhidhamma,[4] there is an offence of expiation. If, having asked for leave in regard to Discipline, she asks about Suttanta or about Abhidhamma, there is an offence of expiation. If, having asked for leave in regard to Abhidhamma, she asks about Suttanta or about Discipline, there is an offence of expiation. || 1 ||

If she thinks that she has not asked (for permission) when she has not asked (for permission and) asks a

---

[1] *anokāsakataṃ*, acc. agreeing with *bhikkhuṃ*, meaning "who has not made an occasion" for allowing himself to be questioned. *Cf. Vin.* i. 114, 170. It seems as if the nun had to give some kind of notice, and get the monk's permission to put her question.

[2] The monk could not give leave before the nun had asked permission for it.

[3] *okāsaṃ kārāpetvā*, having had an opportunity made.

[4] Here probably meaning the literary digest of this name. This passage would therefore seem late, dating from some time after the compilation of the three Piṭakas. See Intr., p. x ff.

question . . . (XCIV, **2**, 2) . . . there is no offence. || 2 ||

There is no offence if she asks, having asked for leave; if having asked for leave in general, she asks concerning whatever she likes[1]; if she is mad, if she is the first wrong-doer. || 3 || **2** ||

---

[1] *yattha katthaci*, there wherever, presumably meaning that she asks a question on any part of the Suttantas, Vinaya or Abhidhamma, and without having specified beforehand which of these three she would be asking about.

EXPIATION (PĀCITTIYA) XCVI

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that [344] time a certain nun entered a village for almsfood without her vest.[1] While she was on the high road gusts of wind blew up her outer cloak. People shouted out: "Beautiful is the waist of the lady." That nun, being made fun of by the people, became ashamed. Then that nun, having gone to a dwelling,[2] told this matter to the nuns. Those who were modest nuns . . . spread it about, saying: "How can this nun enter a village without her vest?" . . .

"Is it true, as is said, monks, that this nun . . . without her vest?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can a nun enter a village without her vest? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun should enter a village without her vest, there is an offence of expiation." || 1 ||

Whatever means: . . . nun is to be understood in this case.

Without a vest means: without a vest.[3] *Vest* means: from below the collar-bone to above the navel, for the sake of covering this.

Should enter a village means: in going beyond the enclosure of a village that is fenced in, there is an offence of expiation. In entering the precincts of a village that is not fenced in, there is an offence of expiation. || 1 ||

---

[1] *saṃkacchika*, the fourth of a nun's five robes to be pointed out to her at her *upasampadā* ordination, *Vin.* ii. 272.

[2] *upassaya*, very likely meaning *bhikkhunī-upassaya*, a nunnery.

[3] *asaṃkacchikā ti vinā saṃkacchikaṃ.*

There is no offence if she is one whose robe is stolen[1]; if she is one whose robe is lost; if she is ill; if she is not thinking; if she does not know[2]; if there are accidents; if she is mad, if she is the first wrong-doer. || 2 || **2** ||

The Ninth Division: that on a sunshade[3]

Recited, ladies, are the hundred and sixty-six rules for offences of expiation.[4] Concerning them, I ask the ladies: I hope that you are quite pure in this matter? And a second time I ask: I hope that you are quite pure in this matter? And a third time I ask: I hope that you are quite pure in this matter? The ladies are quite pure in this matter, therefore they are silent; thus do I understand this.

Told is the Minor (Class)[5] [**345**]

---

[1] *VA*. 947 says that her vest is to be called a "robe."

[2] *Cf*. above, p. 121 ff.

[3] Note that there are thirteen Pācittiyas in this, as in the preceding Division.

[4] Ninety-six are here recorded. The monks have ninety-two. The total for monks and nuns is therefore 188. Of the monks' 92, 70 apply also to the nuns. Thus we get 96+70=166 for nuns, leaving 22 for the monks alone, as stated at *VA*. 946. See Intr., p. xxxviii.

[5] *Cf*. above, p. 101.

[These eight rules, ladies, for offences which ought to be confessed come up for recitation.]

CONFESSION (PĀṬIDESANIYA) I

At that time the enlightened one, the lord, was staying at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six nuns, having had ghee[1] asked for, partook of it. People . . . spread it about, saying: " How can these nuns, having had ghee asked for, partake of it? Who does not like well cooked things? Who does not like sweet things?"[2] Nuns heard these people who . . . spread it about. Those who were modest nuns . . . spread it about, saying: " How can this group of six nuns, having had ghee asked for, partake of it?" . . .

" Is it true, as is said, monks, that the group of six nuns, having had ghee asked for, partook of it?"

" It is true, lord."

The enlightened one, the lord, rebuked them, saying: " How, monks, can the group of six nuns . . . ? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

Whatever nun, having had ghee asked for, should partake of it, it should be confessed by that nun, saying: 'I have fallen, ladies, into a blameworthy matter, unbecoming, which ought to be confessed; I confess it.' "

And thus this rule of training for nuns came to be laid down by the lord. || 1 ||

Now at that time nuns came to be ill.[3] Nuns enquiring after the ill ones, spoke thus to the ill nuns: " We

---

[1] One of the five standard medicines.

[2] = *Vin.* ii. 196 = iv. 71, 87.

[3] *Cf. Vin.* iv. 88 (*B.D.* ii. 341).

hope, ladies, that you are better, we hope that you are keeping going."

"Formerly, ladies, we, having had ghee asked for, partook of it, thus there came to be comfort for us. But now it is forbidden by the lord and, being scrupulous, we do not have it asked for, thus there does not come to be comfort for us." They told this matter to the lord. He said:

"I allow, monks, an ill nun, having had ghee asked for, [346] to partake of it. And thus, monks, let the nuns set forth this rule of training:

Whatever nun who is not ill, having had ghee asked for, should partake of it, it should be confessed by that nun, saying: 'I have fallen, ladies, into a blameworthy matter, unbecoming, which ought to be confessed; I confess it.'" || 2 || 1 ||

Whatever means: . . . nun is to be understood in this case.

Not ill means: for whom there comes to be comfort without ghee.

Ill means: for whom there does not come to be comfort without ghee.

Ghee means: ghee from cows or ghee from she-goats or ghee from buffaloes, ghee from those whose meat is allowable.[1]

If she is not ill (and) has it asked for for herself, in the request there is an offence of wrong-doing. If she accepts, thinking: "I will partake of it on acquisition," there is an offence of wrong-doing. For every mouthful there is an offence which ought to be confessed.[2] || 1 ||

If she thinks that she is not ill when she is not ill (and) having had ghee asked for partakes of it, there is an offence which ought to be confessed. If she is in doubt as to whether she is not ill . . . If she thinks that she is ill when she is not ill . . . offence which ought to be

[1] *Cf. Vin.* iii. 251, iv. 88 (*B.D.* ii. 131, 342).
[2] *Cf. Vin.* iv. 89.

confessed. If she thinks that she is not ill when she is ill, there is an offence of wrong-doing. If she is in doubt as to whether she is ill, there is an offence of wrong-doing. If she thinks that she is ill when she is ill, there is no offence.[1] || 2 ||

There is no offence if she is ill; if having been ill (and) having had it asked for she partakes of it when she is not ill, if she eats the remainder of an ill nun's meal; if it belongs to relations; if they are invited; if it is for another; if it is by means of her own property; if she is mad, if she is the first wrong-doer.[1] || 3 || **2** ||

[1] *Cf. Vin.* iv. 89.

CONFESSION (PĀTIDESANIYA) II-VIII

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six nuns having had oil asked for, partook of it . . . having had honey . . . molasses . . . fish . . . meat . . . milk . . . curds asked for, partook of them.[1] People . . . (I. 1, 1-2. *Instead of* ghee *read* curds) . . . ". . . this rule of training:

Whatever nun who is not ill, having had oil (honey, molasses, fish, meat, milk, curds) asked for, [347] should partake of it, it should be confessed by that nun, saying: 'I have fallen, ladies, into a blameworthy matter, unbecoming, which ought to be confessed; I confess it.' " || 1 ||

Whatever means: . . . nun is to be understood in this case.

Not ill means: for whom there comes to be comfort without curds.

Ill means: for whom there does not come to be comfort without curds.

Oil means: sesamum oil, oil of mustard seeds, oil containing honey, oil of the castor-oil plant, oil from tallow. *Honey* means: honey of bees. *Molasses* means: what is produced from sugar-cane. *Fish* means: it is called one that lives in water. *Meat* means: the meat of those whose meat is allowable. *Milk* means: milk of cows or milk of she-goats or milk of buffaloes, milk of those whose meat is allowable. *Curds* means: curds from just these.[2]

If she is not ill and has them[1] asked for for herself . . . (I. 2. *Instead of* ghee *read* curds) . . . if she is the first wrong-doer. || 2 ||

---

[1] Referring to curds. [2] = *Vin.* iii. 251, iv. 88.

Recited, ladies, are the eight rules for offences which ought to be confessed. Concerning them, I ask the ladies: I hope that you are quite pure in this matter? And a second time I ask: I hope that you are quite pure in this matter? And a third time I ask: I hope that you are quite pure in this matter? The ladies are quite pure in this matter, therefore they are silent; thus do I understand this.

Told are the offences which ought to be confessed [**348**]

These rules for training, ladies, come up for recitation.[1]

At that time the enlightened one, the lord, was staying at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six nuns dressed with the inner robe hanging down in front and behind. People . . . spread it about, saying: "How can these nuns dress with the inner robe hanging down in front and behind, like women householders who enjoy pleasures of the senses?" Nuns heard these people who . . . spread it about. Those who were modest nuns . . . spread it about, saying: "How can this group of six nuns dress . . . and behind?" . . .

"Is it true, as is said, monks, that the group of six nuns . . . and behind?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying: "How, monks, can the group of six nuns . . . and behind? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

'I will dress with the inner robe all round (me),' is a training to be observed."

One should dress with the inner robe going all round one for covering the circle of the navel, the circle of the knees. Whoever out of disrespect dresses with the inner robe hanging down in front or behind, there is an offence of wrong-doing.

There is no offence if it is unintentional; if she is not thinking; if she does not know; if she is ill; if there are accidents; if she is mad, if she is the first wrong-doer. || **1** || . . .

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six nuns eased themselves and spat in the water. People . . .

[1] Being the same as the Monks' Sekhiyas, only the first and the last are reprinted here, as in Oldenberg's edition.

spread it about, saying: "How can these nuns ease themselves and spit in the water, like women householders who enjoy pleasures of the senses?" Nuns heard these people who . . . spread it about. Those who were modest nuns . . . spread it about, saying: "How can this group of six [**349**] nuns . . . in the water?" Then these nuns told this matter to the monks. The monks told this matter to the lord. Then the lord questioned the monks, saying:

"Is it true, as is said, monks, that the group of six nuns . . . in the water?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can this group of six nuns . . . in the water? It is not, monks, for pleasing those who are not (yet) pleased . . . this rule of training:

'I will not ease myself or spit in the water,' is a training to be observed."

And thus this rule of training for nuns came to be laid down by the lord. || **1** ||

Now at that time ill nuns were (too) scrupulous to ease themselves and spit in the water. They told this matter to the lord. He said:

"I allow, monks, a nun if she is ill to ease herself and spit in the water. And thus, monks, let the nuns set forth this rule of training:

'I will not ease myself or spit in the water, if not ill,' is a training to be observed."

If she is not ill she should not ease herself or spit in the water. Whoever out of disrespect, if not ill . . . offence of wrong-doing.

There is no offence if it is unintentional; if she is not thinking; if she does not know; if she is ill; if done on dry land she pours water over it; if there are accidents; if she is mad, if she is the first wrong-doer. || **2** || **75** ||

Recited, ladies, are the rules for training. Concerning them, I ask the ladies . . . thus do I understand this.

Told are the Rules for Training [**350**]

These seven rules,[1] ladies, for the deciding of legal questions come up for recitation: for the deciding, for the settlement of legal questions arising from time to time a verdict in the presence of may be given, a verdict of innocence may be given, a verdict of past insanity may be given, it may be carried out on (her) acknowledgment, (there is) the decision of the majority, the decision for specific depravity, the covering up (as) with grass.

Recited, ladies, are the seven rules for the deciding of legal questions. Concerning them I ask the ladies . . . thus do I understand this.

Recited, ladies, is the occasion, recited are the eight rules for offences involving defeat, recited are the seventeen rules for offences entailing a formal meeting of the Order, recited are the thirty rules for offences of expiation involving forfeiture, recited are the hundred and sixty-six rules for offences of expiation, recited are the eight rules for offences which ought to be confessed, recited are the rules for training, recited are the seven rules for the deciding of legal questions. So much (of the sayings) of the lord, handed down in clauses, contained in clauses, comes up for recitation every half month. All should train therein in harmony, on friendly terms, without contention.

Told is the Nuns' Analysis

Told are both Analyses[2] [351]

---

[1] = *Vin.* iv. 207. See above, p. 153 f. for notes.
[2] Here ends Oldenberg's vol. iv.

INDEXES

I.—WORDS AND SUBJECTS

[References to words commented upon in the Old Commentary are printed in heavy type.]

II.—NAMES

III.—SOME PALI WORDS IN THE NOTES

VI.—ABBREVIATIONS USED IN FOOTNOTES

A.=Aṅguttara-Nikāya.
AA.=Commentary on A.
Ap.=Apadāna.
Asl.=Atthasālinī.
B.D.=*Book of the Discipline.*
Bu.=Buddhaghosa.
Bud. Psych. Ethics=Translation of *Dhs.*, by Mrs. Rhys Davids.
C.P.D.=*Critical Pali Dictionary* (Dines Andersen and Helmer Smith).
Cmy.=Commentary.
CV.=Cūḷavagga.
D.=Dīgha-Nikāya.
DA.=Commentary on D.
Dhp.=Dhammapada.
Dhs.=Dhammasaṅgaṇi.
Dial.=*Dialogues of the Buddha.*
D.P.P.N.=*Dictionary of Pāli Proper Names* (G. P. Malalasekera).
Fur. Dial.=*Further Dialogues.*
G.S.=*Gradual Sayings.*
Jā.=Jātaka.
J.As.=*Journal Asiatique.*
J.P.T.S.=*Journal of the Pali Text Society.*
K.S.=*Kindred Sayings.*
M.=Majjhima-Nikāya.
MA.=Commentary on M.
Miln.=Milindapañha.
Nd.=Niddesa.
Nett.=Nettipakaraṇa.
Pāc.=Pācittiya.
Pār.=Pārājika.
P.E.D.=Pali-English Dictionary (T. W. Rhys Davids and W. Stede).
Pss. Breth.=*Psalms of the Brethren.*
Pss. Sisters=*Psalms of the Sisters.*
Pug.=Puggalapaññatti.
PugA.=Commentary on Pug.
Pv.=Petavatthu.
PvA.=Commentary on Pv.
S.=Saṃyutta-Nikāya.
SA.=Commentary on S.
Saṅgh.=Saṅghādisesa.
S.H.B.=Simon Hewavitarne Bequest.
Sn.=Suttanipāta.
SnA.=Commentary on Sn.
Thag.=Theragāthā.
Thīg.=Therīgāthā.
ThīgA.=Commentary on Thīg.
Ud.=Udāna.
UdA.=Commentary on Ud.
VA.=Commentary on Vin.
Vbh.=Vibhaṅga.
VbhA.=Commentary on Vbh.
Vin.=Vinaya.
Vin. Texts=*Vinaya Texts.*
Vism.=Visuddhimagga.
Vv.=Vimānavatthu.
VvA.=Commentary on Vv.